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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME IV. NEW YORK, THURSDAY, SEPTEMBER 30, 1852. NUMBER 200.

THE INDEPENDENT.

CONDUCTED BY PASTORS OF CONGREGATIONAL CHURCHES.

In addition to the proper editorial corps, Rev. R. S. STORRS, JR. (S.), Rev. GEORGE B. CHEEVER, D.D. (C.), Rev. HENRY WARD BEECHER (✻), and Mrs. HARRIET E. BEECHER STOWE (H. E. B. S.), are stated contributors.

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MISTAKEN CHARGES REFUTED.

To the Editors of The Independent:

GENTLEMEN:—Your paper of the 19th inst. contains an extraordinary document in the form of a letter, addressed to me personally, preferring very serious charges. The letter appears anonymously, under the signature of "a Layman." The writer, who seems to think himself called to admonish and reprove his erring neighbor, also assumes the position of an accuser, and mingles with his pious admonitions repeated charges of falsehood and other "diabolical work." He fills some three or four columns in your paper with personal remarks of this kind. As you permit him to do the work of a reckless accuser, *without responsibility*—as you give currency to *anonymous* charges, I address this exposure of his low aspersions to you. As your agency in publishing his letter is the only circumstance that renders it worthy of notice, you will, I trust, extend to me the usual courtesy observed in such cases, and insert in your columns the refutation which follows. The writer charges me with falsehood in saying—

"That Rev. Mr. Post is a 'convert from Presbyterianism to the ranks of Independency'; [a mistake which I corrected six weeks ago, in Mr. P.'s own words.—ED. CH. OBS.] that a 'few restless persons in the Third Presbyterian church carried on the work of agitation *privately*,' (that is, in a secret, clandestine manner, for this is what it means, if it means anything,) 'among its members, till they had infected a majority, and then consummated their work; that Mr. Post was cognizant of this *disorderly* proceeding, and so far *countenanced* it as not to oppose it, and when the schism was effected, appears before the world as the advocate of the agitators,' and of course of the measures pursued by them; that 'for the sake of enlisting the sympathies of brethren at the East, they called themselves Congregationalists'; and that 'they are far removed in spirit, feeling and measures, from the great body of the Congregational churches of New England'; that 'Mr. Post and the members of his congregation entered the Presbyterian Church in disguise, to become agitators, and to gain proselytes for another communion, to consummate the work of schism in an evangelical church'; and finally, that Mr. Post, as 'one professing to be the disciple of the Son of God, and a teacher of his religion, has derided union among Christians, as if it were a reproach, and insinuated that there is something in the Presbyterian government which allies it to the despotism of the Pope and the Czar of Russia.'

"Such, sir, are your charges; but where is the proof? Charges against whom? The charges are false. I repeat it, sir, with all the weight of the responsibility that can possibly attach to a denial, they are grossly false."

No wonder that the man who can write in this strain, hides himself and conceals his name! But it is surprising that he should imagine that any light of reputation could be reflected from him—while he is covered with darkness. So far as the public is concerned, he has no more responsibility in the matter than a windmill. You, gentlemen, whose province it is to watch over the columns of *The Independent*, are the only responsible persons in this business. And I now call your attention *to the statements* of your anonymous correspondent and of the Rev. Mr. Post, as evidence of the truth of the positions which you here pronounce to be "grossly false." Passing over what was said of Mr. Post as a convert from Presbyterianism—a mistake corrected in our columns on the 17th of July—let us inquire—

1st. Did not "a few restless persons in the Third Presbyterian Church carry on the work of agitation privately"?

I affirm that they did, and I cite your correspondent as a witness to the fact. (Though unworthy of all credit as an *irresponsible* accuser, we may admit him as a witness in his own case, when he unwittingly gives testimony proving his own charges to be false.) And what does he testify? He says in the last paragraph of the second column of his letter, that when the Rev. Mr. Post came to St. Louis, it was "*distinctly understood that the Church should remain as it was when organized.*" It was then a *Presbyterian* Church. Mr. P. came for four years. At the close of his engagement, your witness says:

"The question of a change of organization was brought distinctly and prominently before the church. The matter was thoroughly discussed at several successive meetings, and when the final vote was taken, it was found that an overwhelming majority were in favor of Congregationalism."

This statement implies that some person or persons became so "restless" in the organization in which "it was understood that the church should remain" as to move the question of a *change*. To move and talk over a question is to agitate it. And this *must* first have been done privately and not in a public meeting—for such a meeting could not have been called for the purpose, had it never been moved among members in a more private manner. The testimony of this unwilling accuser and witness implies and proves all that we asserted—that certain persons were restless—that they agitated the question privately—and the result shows that they did the thing effectually, for the witness says it was found that "an overwhelming majority were in favor of Congregationalism." This statement needs a little qualifying—but we will let it pass. There was no doubt a majority in favor of the change. In thus proving the truth of my assertion—he proves his own accusation to be *untrue!*—His *perversion* of our language in this charge is too glaring to require comment. He ought to know that to carry on the work of agitation "*privately*" is *one* thing:—and to carry it on *secretly* or *clandestinely* is *another* and a very *different* thing.

2. The second item in these charges of falsehood touching Mr. P.'s knowledge and silence in respect to the change is proved by Mr. P.'s statement which appeared in *The Independent* of July 8th. In that paper he says that according to the best of his recollection, he never "in a single instance opened a conversation on that topic with any member of the church, or invited a continuance of such conversation when opened by others." And of course he did not oppose the work of division when he saw it in progress. Mr. P.'s own admission is fatal to the accuser's veracity in this matter. It sustains the *Christian Observer*.

3. The *Observer*'s statement that these St. Louis Independents "appear to be far removed in spirit, feeling and measures, from the great body of the Congregational Churches of New England," is pronounced to be false. In support of its truth I refer to *their works:* they *divided* the Third Presbyterian Church of St. Louis for a special purpose. I have been acquainted with New England Congregationalists for some forty years, and I never knew or heard of their *dividing* a church for a similar purpose: nor did I ever know or hear of a New England minister who refused to join a Presbytery, when called to labor, as Mr. P. was, in a section of the Church where there was no Association. Do not the acts of "the majority" of the church and of Mr. P. prove them to be of an order very different "from the great body of the Congregational Churches in New England"?

4. I did not say that Mr. Post entered the Presbyterian Church in disguise, nor did my remark imply that he had thus offended. We said of Christian brethren generally that "perfect liberty, regulated by principles of Scriptural order, can confer on them no right to enter the Presbyterian Church in disguise, to gain proselytes for another communion." Such was the remark of the *Observer*. I cannot retract or soften it. It is mild and truthful. Under the apprehension that some possibly had entered our Church in disguise, I cited the following remark from a correspondent of *The Independent* of May 6th:

"Many of the friends of Congregationalism have misjudged as to the course to be pursued. Preferring to belong to a large body, rather than a small one, they choose to continue in the Presbyterian Church, with the hope of bringing it all over to Congregationalism."[!!]

And if men come into our Church for the purpose of bringing it all over to Congregationalism, do they not enter it "in disguise"?

5. Our statement that "Mr. Post derided union among Christians," is pronounced to be *false*. The charge here rests on the accuser's interpretation of Mr. P.'s language. The remarks in question were made on a public occasion—they were addressed to those who had rent a church asunder in order to form an independent organization—and the speaker was defending the principles of his *new* order, and replying to the objections which were made, or which he supposed, might be offered to this movement. In citing such objections, he says:

"It is urged, 'union is strength.' 'We want strong organizations out here in the West.' Union is strength! That depends on the kind of union! Union is strength, says the Pope! Union is strength, reiterates the Autocrat of the Russias! If union be strength for the ends of despotism, LIBERTY is infinitely stronger for the ends of truth and purity, and for individual and social virtue and happiness."

So it seems that they who plead for union in the Christian Church, are merely copying the example of tyrants—the Pope and the Russian Autocrat! This sounds in my ears very much like bitter irony—and derision; and if our readers can make anything better of it, we will not find fault with their charitable judgment of the matter.

Such, gentlemen, are the proofs of the truth of the statements which your scurrilous correspondent has pronounced false. If he examines them with care, and also the prolix misapplied homilies with which he loaded your columns, the review may rebuke the spirit of vanity and self-importance betrayed in his letter, and convince him that he wanders from his proper sphere of action, when he offers you his services in the double capacity of accuser and lecturer on morals and religion.

A. CONVERSE.

THE PHILADELPHIA CHRISTIAN OBSERVER AND ITS EDITOR.

"Christian Observer" is the title of a well-known English periodical, distinguished not only by evangelical soundness of doctrine, but also by its Christian amenity of temper and by that honorableness of deportment which marks the Christian gentleman. We should be sorry to have it supposed for a single moment, in any quarter, that there is or has been anything like a collision or misunderstanding between ourselves and the journal commonly known as the *Christian Observer*. We therefore take the liberty of identifying by its locality, the particular *Christian Observer* of which we have occasion at present to say a few things. It is the Philadelphia *Christian Observer*, and the Rev. A. Converse, D.D., whose communication to *The Independent* appears above, is its editor.

We publish Dr. Converse's letter for two reasons,—*first*, we are unwilling, at present, to give him the opportunity of saying that we have denied him a hearing,—and *secondly*, it seems important, on the whole, that our readers should see how very lame, and how far from any exemplary ingenuousness, is his reply to the censures of our St. Louis correspondent, "A Layman."

Dr. Converse sometimes professes that he is a native of New England. If so, he must needs have studied, when a child at school, the story of the lawyer, in Webster's spelling book, who held it as a first principle that circumstances alter cases, and in whose opinion the case of his bull goring another man's ox was altogether different in law and equity from the case of another man's bull goring his ox.

We happen to recollect, for example, that in the year 1845, a pastor of a Congregational church in Connecticut was unjustly and unsparingly censured by a southern correspondent in this same *Christian Observer*. That pastor's reply was excluded from the *Observer*, which was then under the same editorial control as now, and he was obliged to vindicate himself through the *New York Observer*, which also was then under the same editorial control as now. Dr. Converse's attempt at self-vindication might have been, for many reasons, excluded from our columns. The "usual courtesy observed in such cases" is not due to him.

During the first year after the establishment of this journal, all usual courtesies were observed on our part towards the Philadelphia *Observer*. Its name was frequently mentioned in our columns. But we found its notions of courtesy so peculiar—we found it so prone to assail us personally in other relations than those which we sustain to this journal—that at last, from and after the 27th day of December 1849, it was a rule with us not to mention it and to have as little to do with it as possible—a rule which was pretty well observed till a recent occurrence seemed to require a deviation from it.

A Congregational church was about to be formed a few months ago at St. Louis; and the Rev. T. M. Post being invited, or at least expected to become its pastor, preached by special request, and afterwards published, a sermon on Congregationalism and on the expediency of forming such a church in that great city. In a notice of the sermon, the editor of the Philadelphia *Observer*, (whose name, garnished with its academic honor, stands constantly at the head of his columns,) assailed the preacher, the church, and the whole movement, with characteristic recklessness of vituperation. To us, with our views of the degree of credit which that journal has in this part of the Union, all that vituperation seemed to be of little moment. But to our friends at St. Louis, it seemed otherwise. Perhaps the *Observer* circulates among their neighbors, and has a credit there which it has not in these parts. Perhaps their ignorance of its habitual manners made them more sensitive to its reproaches than they would otherwise have been. But however we may explain the fact, they felt themselves deeply injured, and sought the opportunity of defending themselves in our columns. We yielded our judgment to their request, and accordingly Mr. Post, in our No. for July 8, and "A Layman," in our No. for Aug. 19, have stated the facts in opposition to the misrepresentations of the *Observer*.

In respect to one item in his catalogue of reproaches, Dr. Converse has acknowledged that he was wrong. He represented Mr. Post as having been a Presbyterian minister, and as having gone over from Presbyterianism to Independency. It is not a matter in dispute that he made that statement—a statement indeed of no great moment in itself, but very important in its connection with the rest of his charges—without knowing it to be true. Ought he to have made such a statement, in such a connection, recklessly? Have we on this point any acknowledgment from him which can be taken as implying that he does not consider himself quite at liberty to say whatever he *presumes* to be true without taking the trouble to inquire whether it is true?

Turn now to Dr. Converse's letter and observe the charges which our correspondent "A Layman" pronounces grossly false, and which Dr. C. undertakes to establish as true.

The *first* of those charges is "that a few restless persons in the Third Presbyterian Church carried on the work of agitation privately among its members till they had infected a majority, and then consummated their work."

This charge Dr. C. undertakes to prove. He sets up a special plea on the distinction between *private* agitation and that which is *secret* or *clandestine*. But did not he mean that the word *private* should imply to his readers something discreditable? Does he not still intend that it shall be so understood? Then his pretended distinction is without a difference. But how does he prove that there was in any sense a private agitation? Simply from the fact that at the close of Mr. Post's engagement with the Third Presbyterian Church in St. Louis, when the question was what measures could be taken to retain him, somebody proposed in a church-meeting (for it seems there was already Congregationalism enough there to have church-meetings of some sort,) that inasmuch as Mr. Post could not conscientiously become a Presbyterian, the church should become Congregational. Mr. Post tells us distinctly in his communication, "The proposal for a change was started at first [in that church-meeting] *without concert or counsel*, and was *a surprise on all parties.*" Yet in the face of this explicit statement Dr. C. is—bold enough, shall we say? or—simple enough, to insist that his charge is proved because forsooth there "*must*" have been private agitation carried on by a few restless persons till they had infected a majority, before such a suggestion could have been made in a church-meeting and adopted by a large majority after being "thoroughly discussed at several successive meetings."

The *second* charge is that Mr. Post being cognizant of "this disorderly procedure"—viz.: the private agitation by a few restless persons—"so far countenanced as not to oppose" it.

And how is the charge made out? The only pretense of proof is this. Mr. Post himself declares that during the four years of his service as preacher in that Third Presbyterian church, so far as he can recollect, he "never in a single instance opened a conversation on that topic [church-government] with any member of the church, or invited a continuance of such conversation when opened by others." This, O benevolent reader, is Dr. Converse's *proof* that Mr. Post, being cognizant of a disorderly private agitation in the church by some restless persons, did not oppose it.

The *third* charge preferred by Dr. Converse against those concerned in founding a Congregational Church in St. Louis, is that "for the sake of enlisting the sympathies of brethren at the east they *called* themselves Congregationalists"; while yet "they are far removed in spirit, feeling and measures from the great body of the Congregational churches of New England."

This is certainly a very serious charge. It is that a body of men associating themselves in a church, *called* themselves Congregationalist not because that was the name which properly belonged to them, but with the disavowable motive of "enlisting the sympathies of brethren" from whom, in fact, "they are far removed in spirit feeling, and measures." This charge Dr. Converse, after having read Mr. Post's defense as well as that offered by "A Layman," does not retract. On the contrary he pretends to prove it. How? These persons he says, "divided the Third Presbyterian Church of St. Louis, for a special purpose. I have been acquainted with New England Congregationalists for some forty years, and I never knew or heard of their dividing a church for a similar purpose." We cannot but marvel at the fatuity of such an argument offered in proof of such a charge.

THEY *divided* that church? What were the facts as Dr. C. knew them when he penned the statement? The Third Presbyterian Church, by a large majority, voted to change its method of church government and its name. A minority withdrew; and thus the church was "divided." Who divided that church? The majority? So DR. CONVERSE says. The majority (62 in number) who voted for a new method of government divided the church! The minority (24) who seceded, did not divide the church at all! Oh no! This act not of a party but of the church itself—this schism *within* the church, effected by the votes of an almost two-thirds majority, after protracted and repeated discussion—proves that the majority "*called* themselves Congregationalists for the sake of enlisting the sympathies of brethren at the east"; because it proves them to be "of an order very different from the great body of Congregational churches in New England"! Dr. C. seems to think that the "order" of the Congregational churches in New England is that of government by minorities.

He prefers the same charge against Mr. Post, and proves it by a different argument. Mr. Post, it will be recollected, was at first held up to Presbyterian indignation as "a convert from Presbyterianism to the ranks of Independency." This, his accuser now admits to be a mistake. Mr. Post, born and educated in Vermont, has always been a Congregationalist, and would not be a Presbyterian even when a Presbyterian church wanted him for a pastor. So much the worse for him in Dr. C.'s opinion. It proves that he is not a Congregationalist at all, but only *called* himself one for the sake of enlisting sympathy at the east. This doctor says that he never knew or heard of "a New England minister who refused to join a Presbytery, when called to labor as Mr. P. was where there was no Association." Are we to understand then that no man can be a Congregationalist of the New England order, if he has a conscience which forbids to say that he "approves the government and discipline of the Presbyterian Church"? Are we to understand too that when the Rev. John Todd, (now Dr. T. of Pittsfield,) was called to labor in the Clinton street church in Philadelphia, he did not refuse to join a presbytery? Or was he another of those men who "call themselves Congregationalists," when they are not of the New England "order"?

The *fourth* of the charges in debate is, that Mr. Post and the members of his congregation "entered the Presbyterian church in disguise in order to gain proselytes for another communion." Dr. C. now denies that he intended this charge to be understood as lying against Mr. Post. But that some persons have been guilty of this fraudulent conduct, he proves by a quotation from a correspondent of ours, who, speaking of certain friends of Congregationalism in Ohio, says, "Preferring to belong to a large body rather than a small one, they choose to *continue* in the Presbyterian church with the hope of bringing it all over to Congregationalism." And most triumphantly the Doctor asks, Do not such men *enter* our Church in disguise? Our correspondent says nothing about their *entering* the Presbyterian Church, he only blames them for *continuing* in it with the vain hope of its reforming what they regard as objectionable in its methods of government. For all that he says or implies, those persons may have been born and nurtured, every one of them, within the pale of Presbyterianism.

Our Congregational readers, west of Byram river, can hardly fail to infer that it will be altogether in vain for them to attempt to please Dr. Converse. If, like Mr. Post, they utterly refuse to connect themselves with the Presbyterian Church, they will prove to his satisfaction that they are not of the New England order, but only "call themselves Congregationalists for the sake of enlisting sympathy at the east." If, like so many thousands who have fallen in with the principles and provisions of the Plan of Union, they consent to waive their Congregational preferences, and so for the sake of convenience connect themselves with the Presbyterian body, they will be guilty of entering his Church in disguise. If, being in connection with the Presbyterian Church they continue in that connection, like certain friends of Congregationalism in Ohio, hoping that ultimately the free spirit of Congregational independence will be completely developed under the Presbyterian forms, they are little better than false brethren in his estimation, and he manifestly desires to be rid of them. If, like our friends at St. Louis, they dissolve their connection with Presbyterianism, and adopt the democratic system of the Congregational churches, they must expect just that vituperation which is lavished upon the Congregationalists of St. Louis. Probably on the whole the best way for them will be not to consider Dr. Converse or the Philadelphia *Observer* at all.

One charge remains,—the *fourth*. It is that Mr. Post "has derided union among Christians, as if it were a reproach."

When this imputation on Mr. Post was first uttered it was, as he pronounced it, "simply ridiculous." (See Mr. Post's reply, *Independent*, July 8) But when Dr C., after three months of deliberation, repeats the charge and undertakes to prove it, the feeling of pity for his obtuseness overpowers the sense of the ridiculous. If the reader will turn his eye to the passage quoted by Dr. C. as proving the charge, he cannot but be touched with sorrow for a man whose common sense has so deserted him. A great argument not of Presbyterians only but of Methodists and Episcopalians, for their consolidated church systems and against the principle of Congregationalism, is summed up in these words. —"Union is strength; we want strong organizations out here in the West." "Union is strength!" exclaims Mr. Post in reply,—"that depends on *the kind of union*." Dr. C. wholly overlooks this pointed utterance, the very essence of the reply. "Shall we say that this venerable doctor of the Presbyterian Church knows nothing of that vital and spiritual union by virtue of which all believers in Christ are one—a living body of which he is the head? Shall we say that he utterly repudiates the union which comprehends and binds together the one Catholic or Universal Church so beautifully defined in the Presbyterian Confession? Shall we say that he has no conception of any other *kind* of union among Christians than that which consists in being under one consolidated Church government? Shall we say that he has no conception of a union consistent with congregational and individual liberty, or of any union which is not the opposite of liberty? No, it is enough to say that through some unhappy incapacity, he grossly misconstrues the most guarded and intelligible language.

A few words more, and we have done with the Philadelphia *Observer* and its editor. The fourth charge rests on a misconstruction of Mr. Post's language in his published sermon. The third charge is sustained by nothing else than the fact that a certain Presbyterian Church in St. Louis, by a very large majority, has withdrawn from Presbyterian connections, and has adopted the Congregational method of government. The first and second charges, so far as appears from Dr. C.'s letter, are sustained by no other evidence than what he thinks he can gather from the communications of Mr. Post and "a Layman," written since the charges were made—evidence which we have examined and found to be of no weight on his side. It is not improper to ask, in such circumstances, *What was the evidence on which these charges were originally preferred?* There was another charge, it will be remembered, which the accuser himself is compelled to abandon without a word of explanation or apology—the charge which represented Mr. Post as a renegade Presbyterian. Is this the way to deal with Christian brethren? Is it right to throw out charges at random against a minister and a church, with no evidence of their being true? Is it right to make such charges, trusting in the chapter of accidents for the means of proving them if they happen to be denied?

We have no advice to give to one so unlikely as the subject of these remarks is, to profit by any advice from us. Yet we cannot but suggest to those New School Presbyterians by whom the Philadelphia *Observer* is sustained, that even if they are satisfied with their newspaper in all other respects, they ought to do something towards reforming its manners.

MR. THOMPSON'S RECEPTION IN LONDON.

We are happy to record the hearty reception which our beloved associate has met in "the old country." The editor of the *British Banner*, who is widely known as the Rev. John Campbell, D.D., the pastor of Whitefield's Tabernacle church in London, anticipating by some weeks Mr. Thompson's arrival in that metropolis, introduces him to the religious public in England We copy from the *Banner* of September 1. The hints and comments are worthy of being well taken on both sides. The *Christian Chronicle*, which is quoted, is the excellent Baptist newspaper at Philadelphia.

AMERICAN VISITORS.—The amount of intercourse between England and the United States is daily on the increase. The fact is as pleasing as it is important; but it implies duties as well as privileges, which ought not to be lost sight of. The world is not likely to forget its obligations, and we trust the church will not, but remember the command, "to entertain strangers." Unless this shall be done, much benefit, on both sides, will be lost. It is impossible to draw too tightly the cords of Christian brotherhood between the two countries, which ought to consider themselves, in many respects, as one. The hint we here tender has a more especial reference to opulent laymen; we have no fear of the ministers—in the event of their means and wishes going beyond them, they are ever forward to the discharge of this part of their duty. But the lay brethren, amid the manifold demands of this busy day and crowded nation, are but too apt to neglect those they ought to embrace as friends. We need not remind our readers that the hospitality of the United States is celebrated all over the world, and by none more than those of our countrymen, who, from year to year, are pairing thither. If any desire an illustration, let them examine the fascinating volumes of Drs. Reed and Matheson, Cox, and Hoby. It is the constant theme of praise by all who, from this side, have crossed the Atlantic. Now, let not John Bull be outdone even by his giant son. It is surely enough that he has been already baffled in maritime matters, for he has been beaten in the sail and beaten by steam. It is surely enough that the poor old man had the mortification of seeing his son first apply steam to the propulsion of vessels at sea, and then beholding that same son the first to make the transatlantic voyage by the power of the paddle. These, to mention nothing else, are enough in the way of defeat. Let the old gentleman, therefore, cost him what it may, put forth his power where he has hitherto been unrivaled, and retain for himself the glorious empire of the sirloin! If he lose this, everything is lost, and his glory is forever gone!

Thus much by way of preface; now for a case. There is amongst us, at this moment, an American brother who is "worthy." Our excellent transatlantic contemporary, the *Christian Chronicle*, must tell the rest:—

"We see, by the last number of *The Independent*, that Mr. Thompson, office editor, is just leaving for a tour in Europe, &c., on account of his prostrated health. Mr. Thompson is a man of great industry and ability as an editor and preacher. But few men for years past have been more active, and exerted a greater influence on the surrounding community. He has acted an important part in producing one of the very best religious journals in the country, and is entitled to the sympathies, confidence, and support of those to whom he writes, and to whom he speaks. An associate editor thus alludes to him:—

'Our readers will see, by the next article, that we are to be deprived, for a season, of the presence and counsel of our beloved associate. As the resident editor, visiting the office daily, and having a constant supervision of the concerns of the paper, his absence will be felt by his fellow-laborers. Our readers will not perceive this much, but they can never realize, as we do, how much *The Independent* has owed to his buoyant courage, his unfailing courtesy, his self-forgetting ardor, his sound and far-seeing judgment, his ready and skilful pen, his sincere benevolence and enlarged Christian charity. We commend him to the cordial esteem of our friends and of all the friends of Christ and of humanity where he may go, and to the prayers of the pious, for the restoration of his health and for his safe return to his pulpit and his chair.'"

A brave and noble man this Mr. Thompson; the very sort of man for the work to which, in Providence, he has been called. Such a man is the property of the church universal; the benefits of his labors are not confined to his own great native land, but extend to England. We are happy to learn that he is already amongst us, enjoying the bracing breezes of Scotland, where, we doubt not, he is everywhere receiving a hearty "Highland welcome;" and, we vouch for it, when he comes to the sunny South, he will receive something still better.

But while we speak of a general duty on the part of Great Britain to transatlantic brethren, it may not be amiss to point out to them a lesson. As will be seen from the foregoing, Mr. Thompson's health has failed him. Under these circumstances, what was done? Was the good man left to languish; to pay supplies out of his salary; or contract debt to meet his necessities? Far otherwise. His flock called a congregational meeting, at which it was resolved to furnish him with the means of complete relaxation from all ministerial work for twelve months. Nor was this all. They engaged to supply the pulpit for him at their own expense and to maintain his family for that time. They gave him the goodly sum of 400*l.* in his pocket to bear his traveling charges; and to this munificence it is owing that he has now the pleasure—which we trust will not be without profit—to tread the land of his fathers' sepulchers, and make a brief sojourn in Old England.

As we never spare Jonathan when he is at fault, we should be the last to conceal his excellences. The nonconformist churches of this country have their excellences too, and at times they can do handsome deeds; we do not by any means throw these American examples in their teeth; but rather exhibit them to show that they have not all the virtues to themselves. It may further serve, perchance, to remind some churches of their duty who have hitherto neglected it. For our own part, we hail amongst us this fellow-laborer—pastor, and editor of that admirable journal, which is doing so much for Congregationalism in the United States—the New York "Independent."

PERSECUTION OF THE LUTHERAN CHURCH IN GERMANY.

To the Editors of the Independent:

GENTLEMEN:—Having recently observed several communications from your foreign correspondents and various paragraphs in your summaries of general news, &c. which speak of the persecution of the Methodists, Baptists, Free Catholics, &c. *by the Lutheran church* in Germany, I beg leave to direct your attention more particularly to that subject.

I think that we may safely assert that persecution is more foreign to the genius of no part of the church of Christ than to the Lutheran. Called at her very origin as a Protestant church to encounter the full fury of the combined powers of the Pope and the Emperor, how could she otherwise than deprecate persecution for conscience' sake? There was no tenet that Luther asserted more strongly or maintained more firmly than that of the separation of the powers of the church and of the state, in doing which, and especially by taking the sword out of the hand of the minister of religion, he necessarily protested against the use of everything like physical force or persecution by the church. Nor did this remain a mere private opinion of Luther, but it is fully adopted by the church, and embodied in the 18th Art. of the Augsberg Confession, which reads as follows:

"There have been great disputes about the *power of bishops*, in which some have very improperly confounded the *power of the church and that of the sword*. The church has been commanded to preach the Gospel and administer the sacraments. Let it not intrude into another office, nor transfer worldly kingdoms, nor abrogate civil laws, nor withdraw it from obedience, nor interfere with civil business in regard to their commands and rights, nor prescribe laws to magistrates in regard to the form of government, as Christ says (John 18: 36) *'My kingdom is not of this world.'* Also (Luke 12: 14) *'Who hath appointed me a ruler or a divider over you?'* And Paul (Phil 3: 2) says, *'Our citizenship is in heaven.'* And (2 Cor. 10: 4) *'The weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds,'* &c.

And fifty years afterwards the princes and states, under whose auspices was drawn up the Form of Concord, which completes the Lutheran symbolical system, and which has been so frequently denounced as pre eminently intolerant, thus express themselves: "We therefore here testify in the presence of Almighty God and before the whole church, that it never was our intention by this writing to cause trouble or danger to any of those pious persons who are persecuted at this present time. For whilst our Christian sympathies have long since made us partakers of their sorrows, we abhor and most heartily detest the persecution and tyranny which are so cruelly practiced against them. We by no means consent to the shedding of that innocent blood, which will, without doubt, at the terrible day of final accounts and before Christ's tribunal be most severely demanded at the hands of those persecutors, who must there render a most strict account of their tyranny and suffer the severest punishment."

It is true that

through the extensive preaching of the Gospel by the Tranquebar and Tanjore missionaries and other causes, the temples in the Madras Presidency began to be deserted and perceptibly to fall into decay. Then it was that the government of Madras took them under its own protection, appointed the officiating priests, received the offerings, disbursed the expenses, publicly presented gifts, and restored new vigor to the dying system! Voluntarily, deliberately and knowingly the government of Madras made itself trustee of the pagoda lands, for the perpetuation of that debasing idolatry, which the God of Heaven has determined to overthrow. In times of drought, the 'Collector' ordered the Brahmins to pray to the gods for rain, and paid money for their expenses. European officers joined in salutes to the idols. Some of their own accord, would make their obeisance; and others would ride in front of the cars, shouting with the multitude, 'Hui Bal!' Villagers were summoned to draw the cars by order of the Collector, and were whipped by the native officials if they refused. The temples were kept in repair by the Government, and the illuminations at the festivals were paid for from the treasury.

The same guilty course was adopted at the other Presidencies. In Ceylon, all the chief Buddhist priests were appointed by Government, and expenses for '*devil dancing*,' continued at Kandy for seven days, were paid, as per voucher, 'For Her Majesty's service'! Again, the Government of India, by one of its regulations in 1840, recognizes Hindu and Musulman endowments as pious and charitable uses; places the superintendence of them in the hands of Christian officers, instead of leaving them, like all other trusts, solely to the parties interested; and by this regulation and by the practices we have described, has established the closest connection between themselves and the shrines of abominable idolatry. These are a few facts, illustrative of the Government connection with Hindooism; we are acquainted with many more, but find it impossible in this sketch to enter into detail. We will add only another fact on the subject of Mohammedanism. We hear much from England of the endowment of Maynooth by the British legislature which consists partly of Romanists; and the fact of the endowment, though a matter of sorrow, cannot altogether be viewed with surprise. But what shall be said of the Indian Government, calling itself Christian, and supporting a large church establishment, while at the same time, it supports the Calcutta Madrissa—a college for the education of Mohammedans in their own creed? The privileges denied to the Bible, which is repudiated as a class-book from the government schools, are allowed to the Koran; and that false and fanatical system is patronized, and its zealous proselyting priests are trained, by our Christian rulers! The late Mr. Bethune, we believe, wished to change the system, and to make the college the means of conveying sound knowledge to the scholars. We fear, however, his purpose is not likely to be soon carried into effect. So long as the present system continues, shall we have obvious reason for finding fault with the position of Government in relation to the false religions of India.

There are some who make excuses for this open violation of the law of God, who can find reasons for delaying the entire severance of the East India Company from this plague spot. But we are sure that every right-minded man, who looks at the simple fact of a Christian government's lending the prestige of its name to the cause of Hinduism or of the false prophet, must condemn it as a crime. That the religious people of England so regard it has been shown in many ways. Their numerous remonstrances with the Court of Directors; their numerous petitions to Parliament; the declared assent of her majesty's ministers; and the stringent dispatches of the Directors themselves all agree in affirming that the government's connection with idolatry is a thing which *must* be put a stop to. Some features of the case have already been corrected: the government of India has not been wholly averse to diminish the evils which it still cherishes. The pilgrim taxes at Allahabad and Gaya have long been abolished, and the temples given back to the Brahmins. Oaths, in the name of Hindu idols, have been abolished. The attendance of European officers on idolatrous ceremonies has, at last, been dispensed with, and salutes in honor of the idols have ceased. The colonial office has given up the tooth of Budh, and determined "to separate the British government from all active participation in the practices of heathen worship." The Court of Directors, in 1847, gave stringent orders that the guardianship of the temples and mosques in the northwest provinces, and the contributions paid to them, amounting to 1,100,000 rupees, should cease. But a great deal yet remains to be done. The temple of Jagannath still receives its 23,000 rupees annually; and, to this day the Residents at Nagpore and Baroda, the representatives of the government, take a share in the heathen festivals. In the Madras presidency, the evil continues to a fearful extent. Down to 1841, more than £400,000 a-year passed through the hands of the Madras government, in connection with heathen temples; and the annual profit was £17,000. Even after the receipt of the orders of the Court in 1841, Mr. Chamier, the secretary, in communicating these orders to the Board of Revenue, and informing them that the withdrawal from the management of the pagodas is to be 'final and complete,' writes thus: "It is not, however, the desire of government, that the revenue officers should relinquish the management of lands attached to religious institutions, which have been assumed for the purpose of securing the public revenue, or in order that proper attention may be furnished to the rites." *There is no intention of withholding any authorized and customary payments and allowances.*" To this day, therefore, the donations continue. To this day the temple priests, the dancing women, and the idols' clothes are paid for by our rulers! With such orders from the local government to *explain* the views of the Court of Directors, we can easily understand the following statement in Sir Herbert Maddock's Minute in 1844, on the grant to Juggannath*

The temple of Jagannath is only one of innumerable Hindu temples, *the establishments and worship of which are partly maintained by money payments from the public treasury:* and it cannot be proposed to commute all these payments in a similar manner (i. e., by an assignment on the land revenue), though there is no other reason for making Jagannath an exception than such as arises from its greater celebrity and from the notoriety of the government's late connection with its management.

It must not be concealed that the complete truth on this important subject remains to be known by the public. We fear that even the Court of Directors themselves are not thoroughly acquainted with the extent to which they endow, or take in charge, the shrines of false religions. We require, therefore, first of all, a most thorough inquiry into the expenditure, in every zillah of our Indian empire, on account of mosques, temples and priests, and shall never be content until it is made. The mere statement of the bare truth will, we are sure, both astonish the government and lead to a sweeping reform.

* In the Parliamentary Blue Book.

COLONIAL BISHOPS.—The following table, prepared from the *Banner of the Church*, gives the names and incomes of the several bishops of the Church of England in the colonies; with the sources of income—P. G. standing for parliamentary grant; C. R. for clergy reserves; S. P. G. for the Society for Propagating the Gospel; C. B. F. for colonial bishops' fund; C. F. for the consolidated fund, C. R. for colonial revenue:—

Dioceses.	*Bishops.*	*Incomes.*	
Quebec,	George J. Mountain,	£1,800	P. G.
Toronto,	John Strachan,	1,250	C R.
Montreal,	Francis Talford,	800	C. B. F.
Nova Scotia,	Hibbert Binney,	350	S. P. G.
Fredericton,	John Medley,	1,000	C. B. F.
Newfoundland,	Edward Field,	1,200	P.G.&S.P.G.
Rupert's Land,	David Anderson,	700	
Jamaica,	A. G. Spencer,	3,000	C. F.
Barnadoes,	Thomas Parry,	2,500	C. F.
Antigua,	Daniel G. Davis,	2,000	C. F.
Guiana,	William P. Austin,	2,000	C. F.
Sydney,	William G. Boughton,	1,500	C. R.
Melbourne,	Charles Perry,	833	C.R.&C.O.F.
Newcastle,	William Tyrrell,	833	C.R.&C.O.F.
Adelaide,	Augustus Short,	800	C. F.

PLYMOUTH CHURCH, CLEVELAND.—This church was organized in February, 1850 under the name of the Third Presbyterian Church of Cleveland with Rev. Edwin H. Nevin as its pastor, and thirty members. It has ever been an independent body, and has recently modified its form of government so that it is now purely Congregational, and has chosen the significant name, "Plymouth Church." In its embodiment of principles this church takes higher ground against the popular sins of the day than is taken by the other churches of the city, especially on the subjects of slavery, observance of the Sabbath, and patronage of theaters and other places of sinful amusement.

The Society purchased last spring at a reasonable price, a very eligible site for a new church edifice, situated on the corner of Euclid and Erie streets, away from the business part of the city and central to the resident population; and are engaged in erecting a building of brick 60 by 127 including the tower: audience-room, 66 by 105 feet. The completion of this edifice involves an expense disproportionate to the pecuniary ability of the Society, but the need of a more commodious and suitable place of worship and the wants of our growing city, seemed to justify the undertaking. H. B. S.

The Independent.

NEW YORK, THURSDAY, SEPT. 30.

N. Y. OBSERVER AND DR. PARKER: A CARD.

The *New York Observer* of Sept. 23d contains an article, inculpating Mrs. Stowe for doing injustice to Dr. Parker, in "Uncle Tom's Cabin." It also inculpates me for alleged misconduct in regard to a correspondence between Mrs. Stowe and Dr. Parker, which appeared in *The Independent* and in the *New York Tribune* of June 24th, 1852.

This article, if believed, cannot but be most injurious to Mrs. Stowe and to myself. It was my endeavor to prepare an exposition of the untruth and wickedness of the *Observer's* editorial, in time for *The Independent* of this week. I have been prevented from doing so by the necessity of waiting for original documents which were in Maine, until this day. I shall, therefore, give a true history of this affair in the next *Independent* (Oct. 7th). HENRY WARD BEECHER.

BROOKLYN, Sept. 29, 1852.

THE CONGREGATIONAL CONVENTION AT ALBANY, N. Y., OCT. 5, 1852.

The Proprietors of *The Independent* have chartered, for this occasion, cars of the Hudson River Railroad, at a discount from the regular fares, so that they are enabled to furnish tickets to Albany, for clergymen and delegates to the Convention, at half the usual rates, viz, $1 50, to go and return.

Tickets to be procured only at the office of *The Independent*, 24 Beekman-street, New York.

ARRANGEMENTS FOR THE WEST.

Arrangements are made also, by Rev. J. B. WALKER, of Ohio, now in this city, with the Directors of the Erie Railroad, by which persons coming to the Convention from the West will be brought and returned for one fare. The process will be to obtain tickets in the usual form coming over the road; then a certificate from the Clerk of the Convention of their attendance there, and that they came over the Erie road, will secure them a free passage back.

Also, those from the West who are now at the East, on obtaining a like certificate of their membership in the Convention, will be carried homeward over the Erie railroad for half the usual fare.

TO THOSE WHO ARE GOING TO THE CONVENTION.

1. It is urgently desired that all who propose to attend will give *early* notice to H. S. M'CALL, Esq., Albany, Chairman of the Committee of Arrangements appointed by the Church to see to the accommodation of the Convention.

2. Every church that can be represented should appoint a delegate, besides the pastor.

3. The meeting will be called to order at 4 P.M., on Tuesday, Oct. 5. The afternoon will be chiefly occupied in organizing, and there will be a sermon in the evening.

4. Tickets from New York, by the Hudson River Railroad, for $1.50, to go and return, can be procured only at the office of *The Independent*, 24 Beekman-street.

5. The time of departure of the trains is as follows, from the corner of Chambers-street and College-place:

6 A.M., Express Train, in four hours.
8 A.M., Mail Train, about five hours.
1 P.M. and 4 P.M., Way Trains.
6 P.M., Express Train, in four hours.

The two morning trains are most desirable, and will accommodate those who arrive from the East by way of the Sound boats.

6. Those who have given notice, but find themselves unexpectedly prevented from attending, should give seasonable notice of that fact, to save the Committee of the Church from embarrassment.

7. The occasion promises great interest, and should call forth a general attendance.

FOR THE CONVENTION.

Remember that tickets to go and return over the Hudson River railroad for $1 50 can be bought *only* at the office of *The Independent*, 24 Beekman-street.

For the convenience of those who wish to take the earliest, or 6 o'clock train, the office will be open on Tuesday morning next at 5 o'clock.

The most of those who go from New York will probably take the 8 o'clock train. A few will wait till afternoon, arriving at Albany in the evening, and thus losing the first day's proceedings—the organization and the evening sermon.

We were surprised to learn from one quarter, that brethren who would otherwise attend had been dissuaded by the idea that there was danger of overburdening the hospitality of our Albany friends. We are satisfied that this is a very futile fear—that all classes of Christians in Albany are cordially opening their hearts and houses, that most ample accommodations are secured, and that they will like us the better, the more of us they see collected at the convention.

A note is received, just as we are going to press, from the chairman of the committee at Albany, saying, "About 260 have sent forward their names; we expect 500; if you think there will be more, please let us know." We think there will be more. The remark shows, however, the use and importance of forwarding the names beforehand.

The assistant editor of *The Independent* expects, with the aid of an accomplished congressional reporter, to give a full account of the proceedings with the debates.

Mr. Sickles, our agent for obtaining subscribers, will be in attendance and happy to receive names and moneys for the publishers.

RELIGIOUS SERVICES AT ALBANY.

We know not whether any arrangements have been made for sermons in connection with the Convention, except that an introductory sermon is announced for Tuesday evening. Might there not properly be public worship, with preaching, every evening? Prayer and the ministration of the word will not hinder the business of the meeting. And we trust many prayers will be offered not only in the Convention itself but in a thousand prayer meetings elsewhere, and in ten thousand families and closets, for the outpouring of the Holy Spirit upon that most important assembly, so that the result may be not the formation of new parties and the development of new discordances, but a general reviving of religion in our churches.

CONGREGATIONAL CHURCH-BUILDING IN WISCONSIN.

The writer of the following letter, a member of the First Church in New Haven, is known to us, and is every way "responsible" for what he has written. The *five hundred dollars* are in our judgment as safe as if already deposited in a bank to the credit of Mr. Clary. This sum may be made, if others will follow the example of our friend, the beginning of a church-building fund for Wisconsin and perhaps for all the West. In the Convention at Albany this topic of aid to the building of places of worship can hardly fail to be considered.

REV. DEXTER CLARY, WISCONSIN:

SIR—I have frequently been informed that there are many churches in Wisconsin and in the other western states, which are able and disposed to erect churches, provided they receive a little assistance from abroad:—that they can furnish the labor and timber, provided they receive sufficient money to buy the glass and hardware articles. I am disposed to assist in such cases so far as is in my power, and for this purpose authorize you to make ten drafts of fifty dollars each on Mr. ———, New York, on the following conditions.

1. They shall be in favor of Congregational societies aided by the American Home Missionary Society.

2. A sufficient amount, not less than Five Hundred Dollars, shall be subscribed, payable within two years, to pay for the lot and building to be erected, so that at the end of that time it shall be free from debt.

3. The building shall have been raised, and subscriptions to the amount of two hundred dollars paid, at the time you make the draft.

I should be glad if it were in my power to offer a larger amount. It would give me much pleasure if any of our friends in New York or Brooklyn would offer an equal amount, so that each church might receive a hundred dollars from the east. I make this communication to you, sir, though I have no personal acquaintance with you, as I have no doubt that you will readily make the necessary exertion to carry the proposed plan into effect.

THE CONGREGATIONAL CHURCH POLITY.

The Papal church polity is that in which all church power is supposed to reside in the Pope and his dependent hierarchy. The Episcopal church polity is that in which the church power is supposed to reside in bishops and their subordinate clergy. The Presbyterian church polity is that in which the church power is supposed to reside in presbyters lay and clerical, the lay presbyters being elected by the people as their representatives. So the Congregational church polity is that in which the church power is supposed to reside, whole and complete, not in the Christian people of all Christendom, or of a given country or province, acting through their delegates or representatives, but in the associated and organized brotherhood of each parochial or "Congregational church." The adjective *Congregational* is derived from the noun *Congregation*, just as *Presbyterial* is derived from *Presbyter*—i. e. elder, *Episcopal* from *episcopus*—i. e. bishop, and *Papal* from *papa*—i. e. pope. These names, interpreted by a reference to their etymology, are the expositors of the diverse systems of church polity to which they are severally applied by the usage both of writers on ecclesiastical order, and of common speech. We repeat our definition then: The Congregational church polity is that which supposes church power to reside, whole and complete, in each "Congregational" church.

A Congregational church—what is it?

It is not the *laity* of the congregation, as distinguished from the hierarchy or clergy; for Congregationalism in its purity, the Congregationalism of the Cambridge Platform, Congregationalism as the churches of Massachusetts have kept it to this day, knows no distinction between clergy and laity, except as a distinction in civil life—like the distinction often mentioned at the bar between lawyers and laymen. Those who have been redeemed by Christ as his peculiar people, are all alike "kings and priests unto God." In a Congregational church, therefore, as viewed in the light of the Congregational system, all are brethren. The theory is not that of "Presbyterial parity," but of fraternal parity. The officers, whatever their names and functions, are *of* the brotherhood: just as in a free commonwealth a justice of the peace, a judge, or a governor is of the people, and not of an aristocratic order above the people. The principle of Congregationalism then, is not, as is sometimes represented, the principle of *lay* authority over the clerical order. It is that the single parochial church, within which there is neither clergy nor laity, is a *church*, whole and complete, divinely invested with all church power.

A Congregational church then is not any fortuitous assemblage of Christian brethren; it is not any assembly of Christians, convened for an occasional and transient purpose; it is the *associated* and *organized* brotherhood of a Christian assembly meeting statedly for public worship and the observance of Christian ordinances. The members are linked to each other by their own agreement to walk together as fellow Christians in obedience to the Gospel; and when they have elected and inducted their own church-officers, their church is completed and "confirmed,"—all ecclesiastical authority that is lodged anywhere under heaven, is lodged with that associated and organized brotherhood, and may be exercised by its officers with the consent of their brethren. Whatever powers Christ gives to *the* Church, he gives immediately to that particular church. Such is the Congregational theory. All Congregational writers, from Cotton, Hooker, Davenport and the Cambridge synod, down to Punchard, agree that the only organized church to which belongs, of right, any church power whatever, is the church of a particular congregation.

What then are the *powers* of a Congregational church?

To ask what powers the church may exercise, while as yet it has not the officers through whom those powers are legitimately exercised, is like asking what powers the state may exercise while it has no magistrates. We need not answer that question. The old Congregational writers held that a church without a pastor or teacher of its own, could not have the administration of baptism or the Lord's Supper. Once that principle was rigidly observed in New England. If it were now observed, it would cut up by the root the mischievous practice of "stated supplies," (borrowed from Presbyterianism,) the practice of *hiring*, by the month or by the year, ministers who are not even members of the churches in which they minister. But passing by all such questions, we may say that the church, considered as an *organized* Christian brotherhood, has within itself by immediate derivation from him who is head over all things to the church, the power of administering baptism and of celebrating the Lord's Supper, the power of admitting or excluding those who offer themselves for communion, the power of inflicting all church censures upon offenders on evidence of their guilt, the power of absolving from censure on evidence of repentance, the power of designating and ordaining to office those whom Christ seems to have endowed with gifts, and the power of deposing from office those who have shown themselves incompetent or unworthy. In some instances of special difficulty or importance, or of wide and common concern, these powers cannot be exercised "orderly" and becomingly, without seeking the advice of neighbor churches. But as, in a case of excommunication or of restoring an excluded member to communion, the excommunicating or restoring *power* is not in the council which gives advice but in the church which receives the advice and acts upon it; so, in the ordination or deposing of a minister, the ordaining or deposing *power* is not in the council which advises and consents, but in the church in whose behalf, and by whose authority derived from Christ, the service is performed.

What are the *responsibilities* of a Congregational church?

1. It is responsible to Christ, from whom all its gifts and graces must proceed, and without whose favor it can neither flourish nor live.

2. It is responsible—just as the General Assembly of the Presbyterian Church in the United States is—to the public opinion of the Christian community at large, and especially that portion of the Christian community with which it is connected by relations of neighborhood and mutual influence. By such public opinion—by the moral sense and religious judgment and consciousness of the Christian public uttering itself in various modes of spontaneous and informal expression—a backsliding or erring church may be admonished, rebuked, censured, as efficiently as by any form of judicial proceeding and sentence.

3. It is responsible explicitly and formally to the neighboring churches with which it is in communion. For its errors and backslidings any one of these churches may call it to account, may expostulate with it and put it upon its defense, may call other churches to join in the expostulation; and when these methods are in vain, one church and another and another, may withdraw from its "disorderly" communion, till it is left alone.

How is a Congregational church *governed*?

Not by its officers. The deacons "serve tables." They *serve* in the church; they do not govern. The elders or bishops—pastor, teacher, and ruling elder if such there be—preside in the church, as the speaker in the House of Representatives; they keep order in debate; they go before the church as leaders; they are the executive; they as the organs of the church pronounce censure and absolution in the name of Christ; and to this extent they are rulers. But it is not by them that the church is *governed* in any proper sense of the word. The church is self-governed—not merely as a state is self-governed which elects, from time to time, the men to whom its government shall be entrusted—but self-governed inasmuch as nothing can be concluded without a vote of the brotherhood. The one cardinal principle is, that the majority shall govern.

What institutions, additional to the local church, belong to the Congregational church polity?

No other institution is essential to the existence or operation of the system. Some other institutions are found to be convenient in reference to some specific rules. Such are the following.

1. *The parish, or ecclesiastical society*, is an arrangement by which the whole body of habitual worshipers in the congregation, whether communicants or non-communicants, may be united under definite rules as a civil corporation for the support of public worship. The ecclesiastical society, where this arrangement exists, builds, owns, and keeps in repair the house of worship, has a concurrent vote with the church in the election of a minister, and assumes the undivided responsibility of his support and of the other expenses of public worship. Where such an arrangement exists, there are these two advantages. First, the church is relieved of certain secular duties and responsibilities, which are sometimes unfavorable to its spiritual health; and secondly, those worshipers who are not communicants, become bound to the church, with their families, by a vested interest in its prosperity and in the labors of its pastor.

2. The *association* of ministers, as professional men, for mutual advice and mutual improvement in their professional duties, is an arrangement which answers some good purposes, but with which the *churches* have no particular connection or concern. An association of ministers—except under the Saybrook platform in Connecticut—is not an ecclesiastical body, and has no sort of ecclesiastical power.

3. The *consociation* or confederation of churches, as it exists in Connecticut, modifies to some extent (how far is an unsettled question) the Congregational church polity. Something not altogether unlike it exists in Wisconsin. The churches of a certain district, by voluntary compact, constitute what may be called a federal union, covenanting with each other, in effect, not to exercise certain church powers except through a certain standing council. This arrangement, however, instead of being a part of the Congregational church polity is only an agreement among certain churches as to the mode in which they will exercise some of the powers with which the Congregational polity invests them.

4. Institutions of learning, such as colleges and theological seminaries, institutions for publishing books, tracts and journals, and institutions for missionary operations, are no part of the Congregational church *polity*. The duty of the church is, to keep alive in all its members the spirit of Christian enterprise and beneficence, provoking them to love and good works; but through what channel and to what specific objects the members shall direct their zeal and their contributions, each member determines freely for himself in the exercise of his own discretion. Thus Congregational colleges and seminaries, Congregational newspapers and book-concerns, and Congregational boards and societies for missions, are all established on the principle of the voluntary association of individuals for specific objects, and are exempt from all direct exercise of church authority.

"The Congregational church polity," then, is nothing else than the polity of distinct local or parochial churches; each church complete within itself; each church self-governed and self-subsistent under Christ, and deriving directly from him full power for the administration of all Christian ordinances. For all societies aside from it would be difficult to devise a polity more disjointed and inefficient. But for the establishment of permanent self-sustaining churches; for promoting Christian intelligence in all the members of the church; for keeping alive in all the members a steady interest in the common cause, and bringing into use the gifts of every member for the common edification; and finally, for maintaining from age to age an evangelical soundness of doctrine and belief, and peacefully dropping out of the communion of the churches such congregations as cease to hold the faith once delivered to the saints, no church polity has proved itself more efficient.

"The relations of the Congregational church polity to Home Missions, and generally to the spread of the Gospel in this country," are to be the subject of inquiry and discussion next week in the first *general* convention of Congregationalists that has been held on American ground since the Synod at Boston in 1662. The world has "moved" some degrees since then. Pure, free, evangelical Christianity has made some progress in those one hundred and ninety years.

THE CONVENTION:—LETTER FROM PRES. STURTEVANT.

The following letter from the excellent and honored president of Illinois College, was not designed for the publication which we now give to it. It is communicated to our columns, not by the writer, nor with his consent or knowledge, but by the person to whom it was addressed and at whose suggestion it was written. We accept the responsibility of giving it to the public in advance of the meeting at which it would otherwise have been read, for several reasons.

1. The intrinsic value of the suggestions which it gives, is such that they ought to be fully in the possession of all who are to take any part in the Convention. The mere reading of such a letter in the hearing of the Convention,—a letter so comprehensive in its views and so condensed in the statement of them—would not be sufficient. If the author could be there in person to present his views with his own earnest voice, and with the freedom and persuasiveness of oral discussion, they would command a degree of attention and conviction, which the mere reading of his letter would not secure for them. The publication of it in advance, so that every member of the Convention may see it for himself, and may refer to it at his convenience, may serve as an imperfect substitute for the author's presence.

2. It is important that our brethren farther east, who may absent themselves from the Convention, or may come to it with a sort of trembling and suspicion, on account of the prejudices which they have imbibed from Presbyterian sources against the Congregationalism of the West, should enjoy this opportunity of becoming acquainted with *one* Western Congregationalist, and of judging for themselves whether he is, on the whole, more of a radical, or less worthy of a name and a place in the Congregational body, than the presidents of our New England colleges generally are.

3. The letter, without reference to its authorship, is a very good *programme* both of the topics which are likely to occupy the time of the Convention, and of the conclusions to which (so far as human sagacity can predict) the Convention will probably come. Those brethren in certain quarters who are unwilling to compromise themselves with the Convention because they know not, in advance, what the result will be,—may find in this letter a grain of comfort.

LETTER

NEW YORK, Sept. 6, 1852.

REV. LEONARD BACON, D.D.

DEAR SIR:—As I intimated in the last interview which I had with you, it proves to be wholly out of my power to be present at the approaching Convention. I have therefore resolved to comply with your suggestion to place in the hands of some one who would be at the Convention a brief expression of my views of some of the topics which may be expected to occupy a share of the attention of that body.

1. *What is Western Congregationalism?* It is a wide-spread Providential fact—a fact which no man and no combination of men has produced or can destroy, but which has sprung and will apparently continue to spring, necessarily and without plan or concert, from the circumstances of Western society and the spontaneous convictions of a numerous class of the people. Like all other movements into which masses of human beings enter, it has its faults—its weak and vulnerable points—its temptations and its passions. But it is a religious movement still, and in my judgment as deeply imbued with the spirit of Christianity, and as true to the great cardinal doctrines of the Gospel, as any religious denomination upon the same field.

It is a religious movement with which our Congregational brethren in the older States should intensely sympathize—not because it is called Congregational but because it is Christian; and because it is feeble, and struggling with great and appalling difficulties in its efforts to do the Master's work; and because it earnestly looks to them for sympathy and friendly co-operation; and finally, because any indication of a lack of such sympathy will aggravate the difficulties and temptations to which it is exposed, and will delay the coming of that day (which in any event cannot be very distant) when it will become grounded and settled and prepared to enter with efficiency upon the work of universal evangelization.

2. *What view ought the Convention to take of the relations of Congregationalism to Christians of other denominations, and to Presbyterians in particular?* I hope the Convention will meet this question in the spirit of Christ. No good can come from trying to stave it off. It is the first question proposed to a western man traveling in the eastern or middle states—it is in every one's mouth; and the Convention should frankly and courageously meet it, however delicate or difficult. When we have fairly examined the whole subject, it seems to me that we can come to no other conclusions than the following.

First, That Congregationalists should be true still, and true to the last, to the principle which has lain at the foundation of all their missionary and other benevolent arrangements in years and generations past, viz.:—that the object of all these enterprises is not to found churches on any peculiar and distinctive platform, but to spread Christian truth, and to found churches and other permanent Institutions for propagating and teaching the saving doctrines of the Gospel to coming generations. And that, in accordance with this sacred principle, they ought to invite and gratefully accept the co-operation of all those who will unite with them in their efforts to preach Christ to the destitute.

Second, That we are attached with strong affection to the A. B. C. F. M., and to the A. H. M. S., and to all kindred institutions founded on the same principles of Christian catholicity; and that we will adhere to them as the channels through which we will labor in the work of evangelization whether domestic or foreign. That we desire no change either in the constitutions of these societies, or in the principles upon which they have hitherto been conducted, for the purpose of rendering them more serviceable to the interests of our own system of church polity; and that we cannot approve of any such changes being made for the purpose of rendering those institutions more favorable to the denominational views and interests of others. These institutions were honestly, and as I believe wisely constructed, not for sect but for the evangelization of the world; and we ought to enter our solemn protest against being called on now to pause in the very heat and crisis of the contest to modify our organizations so as to suit denominational interests or passions. If there are those whom those voluntary organizations do not satisfy, let them, if they must, make others to please themselves; but we will adhere to these, and gather around them the largest co-operation in our power, of all that love the common salvation. If these brethren cannot go with us as in times past, they must separate from us, for we will not separate from them, till they leave the broad Christian platform on which for a generation we have been laboring together for the kingdom of Christ. And we equally hold this language whether those who want a new platform are of our own or of other names. We want no denominational Boards for our own use—we will make none ourselves, and we will not use them if made by others.

Third, While we say these things, and feel them too, we are not indifferent to ecclesiastical polity or to the extension of Congregational principles over all our national domain. We advise and exhort all Congregationally educated ministers and private Christians, to study and understand those principles; to let their adhesion to them in principle and spirit be known of all men; and to adhere to Congregational church organization always and everywhere, provided it can be done without dividing communities which must be united in order to secure the ability to support the church and the ministry of the Word; and in all such cases we advise that the question of the platform of organization to be adopted be referred to the persons composing or to compose the church, and that it be decided by the voice of the majority.

Fourth, That we are of the opinion that wherever a minority recedes from a church to organize either a Congregational or a Presbyterian church in the same community, missionary aid should in all ordinary cases be withheld from the receding minority.

Fifth, That we are of the opinion that colleges and theological seminaries should be placed under the direction of Boards of trustees composed of wise and Christian men, chosen not because ecclesiastically connected with one denomination or another, but because of their intelligent and earnest devotion to the cause of Christian learning and Christian truth; that the members of such Boards, with whatever Christian denomination connected, should be regarded as (by the very act of accepting the trust) coming under a solemn pledge to the public and to God, to control the Institution with whose interests they are intrusted—not for sect, but for God and his church universal—for the interests of sound learning and essential religious truth; and that we regard all colleges and theological seminaries thus constituted and thus conducted, and those only, as worthy of our confidence and patronage.

I regard it as highly probable that other topics which I have not touched upon will occupy more or less of the time of the Convention, and among others the relations of our missionary societies to slavery. But of these I have no wish to speak. I cheerfully refer them to the deliberate wisdom of the Convention.

But in the soundness of the views which I have expressed upon the relations of Congregationalism to other denominations, I have great confidence. I not only believe them to be true and right, but that they will and do command the full assent, and will receive the hearty co-operation of the great mass of sober, sound-minded, efficient Christians throughout the North-western States. You may find men of many words, and much fiery zeal, who clamor for change, for separate action, or for denominational interests; but they do not represent the public opinion of the churches of the North-west. The form of the "plan of union" of 1801 may have become in a degree inoperative and obsolete, but its spirit still lives—and if the above suggestions are carried out in the relations of the two denominations to each other, it will find a form and a body united to the necessities of the time, and of all times, as long as the Congregationalists and Presbyterians shall co-exist on the same field. A real plan of union will have been established and perpetuated—not by any organic authority—but by the spontaneous action of the churches.

Yours very truly,

J. M. STURTEVANT.

ARCTIC DISCOVERIES.—Col. Force, of Washington, has published in the *National Intelligencer* a paper in vindication of the claims of the American Arctic Expedition under Lieut. De Haven, to the honor of having discovered land in Lancaster Sound farther north than any British ship had ever visited.

De Haven's discoveries commenced on the 17th of Sept. By the end of the month he was at 75 deg. 24 N. Here he saw hitherto unknown land to the east and west, and far off to the north, beyond the land on the maps. To this new discovered land he gave the names of Maury Channel, Grinnell Land, Mount Franklin, and other places around De Haven's Bay—which names none coming after him had a right to alter. But eight months after the discovery by De Haven, the same land was seen by Capt. Penny. De Haven's discoveries were set aside by the British Admiralty, and the name Albert Land substituted for Grinnell Land on the English maps—which is a gross piece of impudence, as all will admit.

PURITAN RECORDER ON THE CONVENTION.

The *Puritan Recorder* publishes a communication, signed "A.", and warranted to be "from a source that deserves the highest consideration," expressing the fears and difficulties which some have felt in regard to the approaching Convention of Congregationalists. "The difficulty is," says the writer, "that the public are left wholly ignorant what precise questions are to be considered by the Convention; they know not what action the movers in the matter propose, or whether they propose anything."

We recollect that at an informal meeting in Troy, while the American Missionary Board was in session there, an objection, just the opposite of this, was urged by a brother who "deserves the highest consideration" as much as any other pastor in New England. The objection there was that the Committee in their "call" had taken too much upon themselves, and had presumed to mark out in advance the work of the Convention. We thought the Committee could be defended against that censure; and we are equally confident that they cannot justly be blamed for not having gone far enough. The General Association of New York more than a year ago, defined the object for which the Convention was to be called; and the definition was as "precise" as was consistent with due respect toward those who might come together in answer to the call. The one object of the Convention is, "to consider the relations of the Congregational church polity to Home Missions, and generally to the spread of the Gospel in this country." But it seems "A." would have had the General Association of New York, or the Committee in their behalf, announce beforehand the conclusions at which the Convention is to arrive, so that those who do not approve the predetermined result, may signify their disapprobation by staying away. His trouble is that he cannot tell with what specific design, if with any, the Convention has been invited to meet. He adds:—

"Whatever may have been the design, the effect must be that those who wish to carry favorite measures at the meeting, will come fully prepared to advocate them, while those who are opposed to such measures will be taken by surprise, and find themselves unarmed for the contest. Thus many will be induced, in this part of the movement, to vote for measures, which, had there been a thorough discussion, they would have rejected. Moreover, since no definite questions are stated in the call for the Convention, how can the movers of votes and the speakers be kept within any limits? How can they pronounce them out of order if they introduce any topics having the remotest connection with Home Missions? And what subject has not some bearing upon them? Is it not obvious that a Convention so loosely constituted will give every advantage to loose and radical men to occupy the floor, and force through their wild schemes, and crude extravaganzas? And will not the sober and judicious men who go there be in all likelihood unable to stem the torrent, or do any more than add whatever weight their presence may give to the proceedings?"

The "reply" which the editors of the *Recorder* give to this communication, is so much to the purpose, and is at the same time so judicious and so much in harmony with the spirit of the Congregational church polity, that we lay it before our readers, almost without abridgment.

REPLY.

After receiving the above communication, we conferred with some friends, who thought it advisable to call a meeting of ministers and laymen, who felt an interest in the subject, to confer together respecting it. Such a meeting was called through a notice which appeared in our paper last week, and was held in the Old South Chapel on Friday afternoon, Dr. Blagden in the chair, and Dr. Clarke Secretary. The attendance was such as to evince a more extensive interest in the subject than we supposed existed. Remarks were made by many brethren, which showed that there is essentially but one mind among us, as to what is desired to be the general results of the proposed Convention. The meeting was favored with the presence of four at least of the ministers who occupy leading positions *at the West*. These, without pretending to speak on behalf of their brethren at the West, (as they had no authority,) gave us their *impressions* gathered from extensive intercourse and correspondence with them, as to what were their views and wishes touching the action of the Albany Convention. They assured us that they had no complaint to make of the action of the Home Missionary Society; and they thought that the Convention ought to pass a resolution of express approval of the position taken by that Society in relation to the action of the General Assembly. They gave it as their opinion, that the western brethren had not formed any plan for the action of the Convention; that they would not if they could control that action. They wished for the opportunity of conferring with their brethren at the East, to make them better acquainted with their position, and to remove injurious impressions, which now extensively exist at the East. And having done this, they wished that whatever action the Convention should take, should be taken by the brethren there exclusively. They did not care themselves to vote in the Convention.

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There was in the meeting but one mind as to the inexpediency of any measures looking to an immediate withdrawal from co-operative action with Presbyterians. Several speakers expressed the conviction that causes are now in operation, which will inevitably bring on a separation. But all were clear, that it is not wise or best for Congregationalists to take any measures at present to hasten such a result. The meeting was also unanimous in the feeling that it is highly desirable that as many as possible, both of our ministers and laymen, should attend the Albany Convention; and they passed a resolution to that effect.

This simple statement of facts is the best reply which we can make to the article of our correspondent above. We think the sense of the brethren expressed in that meeting—brethren assembled on an unlimited call, at short notice, is a fair index of what will be the sense of most that will attend the Convention from New England. And we think that the attendance from New England will be large; and that great good will be done by the Convention.

But in our view the good done will not consist mainly in the resolutions passed, or measures originated. We think comparatively little of these. And if we were present in the Convention, we doubt whether we should care to speak or vote at all. Indeed we know of no measures, no change of the course of action, which we would take the responsibility of recommending at this juncture, even if we knew that our recommendation would carry them. The changes and modifications of the courses of action that are to take place, are working themselves out in the public mind. And there we wish them to work, doing nothing to help them, but to hold the light for their working.

As the originating of this Convention, or rather the cause of its being held, has been publicly attributed to us, we perhaps ought to say a word on that subject. In our views and feelings we have always been opposed to the holding of such a Convention, till we saw that measures had gone so far that such a Convention would be held. Then we thought that there should be a general concurrence in it, and labored to bring it about. The call for the Convention immediately originated with the General Association of New York without any knowledge or privity of ours.

But it is said that the action of this paper on the public mind has *created the necessity of the Convention*. This paper has indeed opened its columns, when other papers would not, for the Congregational brethren at the West to express their grievances and make known their true position. And though it has suffered much for so doing, we have had no question of the justice and propriety of this thing. It seemed to us a great wrong that those brethren at the West should suffer what they did, in maintaining the principles of their fathers, and be denied, as they were at one time, a hearing. And if by the allowing of our paper to be the conveyancer of their views, whether by their own pens or ours, we stood connected with the causes of this Convention, why so be it. The *real causes* lay farther back, in the difficulties of carrying out the plan of union, after its main provisions had become obsolete. Mutual friction of the two parties is the original cause of all other causes. And this would have been neither annihilated nor suppressed, by compelling our brethren to silence.

It is due to truth, that we make the above statement. And yet we are not anxious to decline any responsibility that any may wish to honor us with touching the Convention. For we have high expectations of good results to come from it. We think little of any definite measures of action to be concocted there. If one-half of the ministers of New England should be there, and unite in resolving, that such and such things should be done, these resolutions would be mere tow when br

from their association with her tragic history, these only serve to set you to wondering how sovereigns could ever have been contented with such indifferent furniture and such mean apartments, and to philosophizing upon the artificial wants of society in an age when the furniture of a plain man's dwelling surpasses that of the greatest monarchs two or three centuries ago. There has been some progress since then; but only at such long intervals and by means of such guide-boards can we distinctly see it. The great hall of the palace is disfigured with chalk and ochre portraits of the sovereigns of Scotland and of England, each one painted by square and compass. I chuckled inwardly at the vehement spleen of the angular lady-guide as she told us how Cromwell had brought his rough old soldiers into that hall for a banquet, and how they had cut and slashed the old pictures of royal heads with their swords—just as they would have been forward to do with the originals of flesh and blood. Though Cromwell insisted upon having the wart painted into the portrait of his own homely face, I can imagine his taste to have been offended with such caricatures of the human countenance as are some of these. In other apartments of the building, however, are some excellent heads by Vandyke, which the visitor is expected greatly to admire.

I was struck with the interest that nearly every visitor seemed to manifest in whatever pertained to John Knox, that stern, iron Reformer, who confronted Mary with words of truth that wrung her conscience and drew from her tears of anger and of shame.

From the palace we proceed down the Canongate—the old aristocratic highway of the city leading up into the High-street and to St. Giles' Cathedral. Immediately upon the left, you pass the Abbey, which is still a sanctuary for delinquent debtors, where they can take hold of the horns of the altar and remain secure from any legal process so long as they can pay their board within the walls—a voluntary debtors'-prison.

I almost forgot to mention that the Chapel of Holyrood Palace is hardly worth a visit and an extra shilling after you have seen Melrose; — but perhaps this might have been inferred as well without the mentioning.

Passing up the Canongate to where it expands into the High-street, we come upon the house of John Knox, recognized at once from the pictures which have so long made it a familiar object. It stands just as it stood when he occupied it; having been restored to its original appearance, a few years since, by the liberality of some public-spirited citizens. The little projecting study, from which it is said he used to preach to the people in the street, and which was built for this purpose by the authorities of the town, is quite a curiosity, both in its exterior aspect and in its interior form and dimensions. Its total length is eighteen feet six inches, and its breadth four feet six inches; it is divided into two parts; one eight feet long, the other ten. The space allotted to the library was four feet six inches long, by three feet wide and two deep. Think of the cubic inches of air in such a study, and the number of volumes in such a book-case! Yet here the great Reformer of Scotland lived, and from this projecting study under the gable roof, he went forth in the majesty of truth to denounce the Pope in St. Giles and to denounce the Queen in Holyrood Palace. Strange that he came at last to a peaceful end!

—His house was in some sort a castle. I measured its walls also, and found the outside wall three feet eight inches thick, and the partition wall four feet and one inch. But he had a stronger castle than one of stone and oak.

Following on up the Canongate we come to the old Cathedral of St. Giles, now divided into three chapels for Presbyterian worship: the "old church," the "high church" and the Tolbooth, so called from the political prison that formerly adjoined its site. The old church, in the south transept, is the locality in which on the 23d July, 1657, after the popular Henderson had bidden the people "adieu" at morning prayers because he would not accept Laud's liturgy, the dean attempted to force that service upon the congregation, when Janet Geddes's stool flew at his head with the indignant cry, "Villain, dost thou say mass at my lug?" This was not the only comic scene that has opened an appalling tragedy.

Going directly on up the High-street you come to its termination in the broad esplanade of the Castle. Never was site better chosen for a fortification than this; but having proved ineffectual against the artillery of her southern neighbors, it remains now a passive tribute to the ancient dignity and independence of Scotland, being kept in thorough repair, fortified and garrisoned, by an express treaty stipulation. The rock on which it stands is at many points quite inaccessible, and the castle has vast resources for sustaining a siege. It is a mere object of curiosity; open to the inspection of visitors, who find in the fortifications themselves and in the magnificent prospects of city and country which they command, no small gratification for a leisure hour.

North-east of the castle, in the new town, are some of the more splendid private residences of Edinburgh, arranged in squares, places, circles, crescents, &c., often encompassing neat private parks, and exhibiting conservatories or other arrangements for birds and flowers. The massive stone walls with the plate-glass windows in their mahogany settings produce a fine effect. The houses upon opposite sides of squares or places, conform to each other, or entire rows have a general conformity in their architectural appearance. The number of private parks and gardens in Edinburgh, that serve to freshen the air and brighten the prospect for the public also is quite a novelty to one who has seen only the stinted measure of such provisions, public or private, in American cities.

The south-western section of Edinburgh, Newington, beyond the old town, is likewise very beautiful. Here is more of a rural effect—the houses being built in cottage style and surrounded with shrubbery. Altogether it is a gem of a city—parks, monuments,—to kings, conquerors, poets, statesmen, men of science and men of genius,—wide and cleanly streets, elegant and comfortable dwellings, memorable structures of the Past!—But the old town has its dirty "closes," and its wretched inhabitants of which I cannot speak here, lest I spoil the picture.—and lose the mail.

T.

P. S.—LONDON, Sept. 10.—The serials still limp after the journal, and the postscript must supply the deficiency.

"Uncle Tom's Cabin," "Uncle Tom's Cabin," nothing else is thought of, nothing else is talked of but Uncle Tom's Cabin. I have met it in Scotland, in Ireland, in Wales, in Liverpool, Manchester, Birmingham, and here—at every railway station and on every book stall. Everywhere the booksellers say the demand exceeds the supply. I hear it talked of in social circles and in the cars; by all classes,—thoughtful, religious old men, and gay young bloods who read it as they would a novel. Its impression is deep and powerful. The *Times* devoted three columns the other day to an attempt to write it down, artistically and morally.

All this shows the sensation the book is making.

I have attended in part the great musical festival at Birmingham, and will report it shortly. Mr. Lowell Mason was present. His professional engagements in London will hardly suffer him to return to America this autumn.

People here are still uneasy on account of the belligerent attitude of the United States. The general expectation, however, is, that if fish could not bring the two nations to arms, bird's dung will hardly prove a sufficient incitement. The papers generally attribute all the difficulty to Mr. Webster's "after-dinner eloquence."

ORDINATION.—Mr. Franklin Holmes was ordained pastor of the Trinitarian Congregational church in Norton, Mass., Sept. 15. Sermon, Rev. Dr. Cleaveprayer, Rev. Dr. Sheldon of Easton; charge to the pastor, Rev. E. Maltby of Taunton; fellowship of the churches, Rev. S. H. Emery of Taunton; address to the people, Rev. C. Blodgett of Pawtucket; concluding prayer, Rev. Dr. Shepard of Bristol, R. I.

LITERARY INTELLIGENCE.

MADAM SONTAG.—The great female musician of the century gave her first concert on Monday evening, at Metropolitan Hall—fully satisfying the anticipations of the public, while her reception by such an immense audience must have surpassed all her own expectations. Her personal appearance is exceedingly attractive; and her masterly execution with the varied powers and perfect training of her voice were a complete triumph. We have not room for further criticism, only to add a paragraph by the critic of the *Evening Post*:—

"Sontag next gave, with a chorus accompaniment, a tender Swiss air, set for her expressly by Eckhart, and, we think, on purpose to show that those remarkable ventriloquial effects, which made Jenny Lind's Echo songs so famous, are within reach of any first-class singer. In delicacy, in refinement, in the sweet and simple charms of natural feeling, as well as in the accomplishment of difficulties, as it was the gem of the concert, and, in our estimation, greatly surpassed the mountain song of the great Swede. The receding cadences were inexpressibly soft and exquisite, and vanished away like the stars that melt in the sky."

SLAVERY.—"Slavery and Anti-Slavery; a History of the Great Struggle in both Hemispheres; with a View of the Slavery Question in the United States. By William Goodell, author of 'The Democracy of Christianity.'" Published by William Harned, 48 Beekman-street. 12mo, pp. 604. A large book to sell for a dollar. No man is more conversant with the facts or knows so many facts on this subject as William Goodell. He is also thoroughly honest and sincere in forming his own conclusions and uttering his own convictions. His style is eminently lucid, simple, direct and earnest. His industry is untiring, his fidelity unsurpassed, his sagacity in tracing effects to causes quite remarkable. The elaborate and comprehensive "Views" of such a writer cannot but have influence upon the public mind, and ought to secure the respectful attention even of those who think him in error in his conclusions. Of the fifty chapters into which the work is divided, the first ten are occupied with delineations of the state of the case at successive periods down to the close of the last century; eight others describe the decline of the spirit of liberty during the first half of the present century, and the position of the principal bodies of American churches; the action of the Federal Government occupies ten chapters; three are devoted to Colonization, British Emancipation, and the Distinctive Features of American Slavery; seventeen chapters are taken up with details of the present Anti-Slavery Agitation in America; two others set forth the conclusions of the past and the duties of the future.

MORAL SCIENCE.—"Outlines of Moral Science." By Archibald Alexander, D.D. Published by Charles Scribner. 12mo, pages 272. This is introduced by Dr. J. W. Alexander as "the last which proceeded from the lamented author's hands," being nearly prepared for the press before his decease. The writer of the preface says:

"One of the reasons which impelled Dr. Alexander, at a stage of life which was encumbered with cares and infirmities, to address himself to this toilsome composition, was the desire to furnish a Manual for the young men of American colleges, theological seminaries, and other schools. He was repeatedly besought to supply such a volume, and never wavered in his persuasion that it was necessary; especially when he saw with pain to what an extent the place of a class-book was occupied by the great but dangerous work of Archdeacon Paley. In common with other sound ethical inquiries he recognized the value of President Wayland's labors, and the eloquence and richness of Dr. Chalmers' striking but fragmentary contributions. Yet he thought he saw room for a brief hand-book, adapted to the capacity of all, and he had a natural and pardonable desire common to all original thinkers, to give vent to his own opinions in his own order."

ANGLO-SAXON.—"The American System of Education. A Hand-Book of Anglo-Saxon Orthography. In two parts. First Part. Anglo-Saxon Orthography and its Materials. Second Part. Studies in Anglo-Saxon Orthography. By a Literary Association." The title page tells all we know of the origin of the work. Every study is commendable which strengthens the Anglo-Saxon element in our language. In the preface to this work, "Dr. Wisdom" is introduced as giving these reasons for a faithful use of Anglo-Saxon in the instruction of our children:

"1. *The early words of home are Anglo-Saxon.* It furnishes us with the names of husband and child, brother and sister, friends and kindred, and home itself.

"2. *The words of the heart are Anglo-Saxon.* Such are love, hope, sorrow, fear, tear, smile, blush, laughter, weeping and sighing.

"3. *The words of early life are Anglo-Saxon.* And who can overrate their power? The foundations of the mind are laid amidst the objects for which they stand, and their associations.

"4. *The words which stand for sensible things are mainly Anglo-Saxon*: such, for instance, as the sun, moon, stars, water, earth, spring, summer, winter, day, night, heat, cold; and nearly all our bodily actions. These are the words adapted to childhood.

"5. *The words of practical life are Anglo-Saxon.* The farmer, the merchant, the laborer and salesman use this part of our language. The names of their instruments are mainly Anglo-Saxon.

"6. *The words that mark special varieties of objects, qualities, and actions,* are Anglo-Saxon, and give peculiar weight and point to our language.

"7. *The grammar of the English language is Anglo-Saxon.* Its *structure, idiom,* and *inflections* are derived from this source."

ARCHIBALD CAMERON.—A story of "Heart Trials." Published by Scribner, 145 Nassau-street. 12mo, pp. 352.

LYELL.—Sir Charles Lyell, the President of the Geological Society of London, is now traveling for the third time in this country, and will doubtless, as on his former visits, favor the world with a couple of volumes of his observations.

JEWS.—"The Present Jews not the lawful heirs of the Abrahamic Will. Letters to a Millennarian. By Rev. A. Williamson, pastor of the Presbyterian church, Chester, N. J. Published by M. W. Dodd. 18mo, pp. 179.

SPIRIT-WORLD.—"The Spirit-World, or the Cavalier Answered. By Joel H. Ross, M.D., author of 'Hints and Helps to Happiness,' &c." Published by M. W. Dodd. 18mo, pp. 284.

POOLE'S ANNOTATIONS.—The Carters propose to republish this valuable and learned work in three volumes, royal 8vo. It used to be in 4 vols 4to, but has long been out of market. The author, Matthew Poole, is known as the author of an extended work in Latin, "*Synopsis Criticorum*," &c., in five volumes large folio, prized and sought for the minister's library.

BROWN.—"Discourses and Sayings of our Lord Jesus Christ, illustrated in a Series of Expositions. By John Brown, D.D., Professor of Exegetical Theology to the United Presbyterian Church of Scotland." 3 vols. 8vo, pp. 508, 519 and 510. Published by Robert Carter & Brothers, 285 Broadway. The religious drift and object of the work is indicated by the very first sentence of the preface: "It is a growing conviction of my mind, that vital and influential Christianity consists, much more than is ordinarily apprehended, in an intimate, personal acquaintance and friendship with our Lord Jesus Christ." The last discourse in Vol. I was preached, as we learn from a note, "immediately after the disruption of the Established Church of Scotland," in 1843. Its title is, "Human Authority in Religion condemned." Text, Matth. 15: 1–20, and Mark 7: 1–22. He says:

"God instituted no sects in the Jewish Church. Christ instituted no SECTS in the Christian Church. Every church which is *sectarian* in its constitution is so far unchristian,—anti-christian. Alas! how many churches are sectarian more or less in their constitution. Alas! how few are not sectarian in their spirit and practice. In proportion as we separate ourselves from other Christians, we have marks of a plant which our Master in Heaven has not planted. His design was that his disciples should be ONE."

AUSTRALIA.—"A Brief Compendium of the Geographical Position, Topography, Characteristic Features, principal Rivers, Headlands, Productions, Sailing Durations," &c. &c. of Australia—intended as a guide for merchants, ship-masters, emigrants, &c. With a map. By Bentham Fabian, pp. 112. Published by G. F. Hughes & Co., passenger-agents, 39 West-street. Having occasion to know something about Australia, we called at Putnam's, the other day, and were surprised to learn that they had not a single book on Australia. They had imported a few English works, which were all sold. The work named above was published last week, and is all the information that our market now affords. The writer says he has compiled mainly from Montgomery Martin's great work on the British Colonies; which of course does not give the recent facts. These he has taken without acknowledgment chiefly from the six "Lectures on Gold," delivered at the Museum of Practical Geology in London, for the instruction of Emigrants to Australia.

HOLIDAY HOUSE.—This beautiful and instructive series of tales, by Catherine Sinclair, has been published in a neatly illustrated 12mo volume, by Carter & Brothers,—pp. 318. It ends with the excellent lines of the Princess Amelia, daughter of George III.

"Unthinking, idle, wild and young,
I laughed, and talked, and danced, and sung.
And proud of health, and frolic vain,
Dreamed not of sorrow, care, or pain,
Concluding, in those hours of glee,
That all the world was made for me.
But when the days of trial came,
When sorrow shook this trembling frame,
When folly's gay pursuits were o'er,
And I could dance and sing no more;
It then occurred how sad 'twould be,
Were this world only made for me."

REDEMPTION'S DAWN.—"Biographical Studies in the Old Testament History and Prophecy. In eleven Lectures. By N. C. Burt, pastor of the Presbyterian Church, Springfield, Ohio." 12mo, pp. 214. The writer's excellent main design was to show that the different parts of the Old Testament history, in their connection, *reveal a providential plan*," and is the history of Redemption.

UNCLE TOM LITERATURE.—We are indebted to *Norton's Literary Gazette* for this title. Evidently, Mrs. Stowe has founded a new "school" in literature, of which no one can foresee the end—a literature based upon the incidents of slavery, and which will have just begun its productiveness when slavery itself shall have been abolished from our land. Not only have 150,000 copies been published in this country, of "Uncle Tom's Cabin," but at least six editions have been issued in England, one in sixpenny numbers. Every English paper and periodical is occupied with reviewing it; and a bookseller there has undertaken to pay the author a voluntary copyright on all he may publish. Norton speaks by knowledge of "one single library where eighty copies have been kept in constant use." Then we have portions of it run into poetry and set to music, in at least eight different productions:

1. Little Eva. Poetry by Whittier.
2. Uncle Tom. Music by H. Swift.
3. Death of St. Clare. Poetry by Collier.
4. Uncle Tom's Lament. Woodbury.
5. I am going there. J. S. Adams.
6. Uncle Tom's Glimpse of Glory. F. Howard.
7. Eva's Parting, and—
8. Eliza's Flight. By Miss Collier.

Then we have answers by the half dozen, which, if they answer no other purpose, prove that the pro-slavery folks feel the necessity of having Uncle Tom's influence neutralized—if it can be done. A poor hand they make of it, but we are not sure as they can do any better with their cause. We have:

1. "Uncle Tom's Cabin as it is; or Incidents in the *real* Life among the *Lowly*." Very flat, and yet it is said 15,000 copies have been purchased—showing how bad the burns which seek *such* plasters.

2. "Aunt Phillis's Cabin." By a lady, called Mrs. Eastman. More grammatical, but still more insipid.

3. "Life in the South; a Companion to Uncle Tom's Cabin." Published by Peterson, Philadelphia. An old story, dug up from the pages of a magazine—pictures by Darley, which may help it along.

4. "How do you like Uncle Tom?" A southern pamphlet, appropriately published at Cambridge. A reply, not to Uncle Tom, but to something he did not say.

5. "Life, North and South," by Mrs. Sarah J. Hale, is designed to weaken the force of Uncle Tom's pictures, without offending "northern prejudices."

6. Mr. Hart, of Philadelphia, has urged Miss C. Lee Hentz to write a reply to Uncle Tom's Cabin. She declined at first, but has at length undertaken the work, and it will appear forthwith.

7. Uncle Tom's Cabin has been dramatized, both here and in Boston, and played to crowded houses night after night, bringing down the wrath of the *Herald* upon them for sundering the ties of the Union.

8. An elaborate review in the *London Times*, probably paid for by some traveling southerner, and exemplifying the natural sympathy between despotism in the Old World and Slavery in the New, is published at full length in our daily papers, many of which are strong in their outcry for freedom.

This will do for the first six months. The translations into other languages are yet to follow!

BOARD OF PUBLICATION.—The O. S. Presbyterian Board of Publication, Philadelphia, send us a few of their little books, which are sold by Carter & Brothers, Broadway:

1. "Pictorial Scenes and Incidents, illustrative of Christian Missions." 16mo, pp. 144. With cuts.
2. "The Well-watered Plains; or, Instructive Lessons in the History of Lot." By H. N. Brinsmade, D.D. 18mo, pp. 93. With cuts.
3. "The Eastern Traveler; or, Descriptions of Places and Customs mentioned in the Bible." By John Macgregor, M.A. 18mo. pp. 71. Cuts.
4. "Address to Fathers." By Rev. D. Baker, D.D., of Texas, pp. 36.
5. "The Shorter Catechism of the Westminster Assembly. With Proofs from the Scriptures and Explanatory Notes," pp. 54, pamph.

SCRIPTURE WOMEN.—"Notable Women of the Olden Time." Published by the Am. S. S. Union. 18mo, pp. 201. Contains sketches of Sarah, Hagar, Rebekah, Leah and Rachel, Miriam, Deborah, Jezebel, Athaliah and Esther.

PUTNAM'S SEMI-MONTHLY.—"Whims and Oddities. By Thomas Hood. With wood-cuts." 12mo, pp. 215. Much of it is funny, but some is too *outre* for wit, too extravagant to be grotesque.

MONTHLIES.

HUNT'S MERCHANT'S MAGAZINE.—The September No. opens with a sensible article on "Our Empire in the Pacific," urging the necessity of having some better system of ownership adopted in regard to the mining lands—a system which will encourage a settled population, without allowing anything like monopoly. It wisely deprecates all attempts, either by Congress or the state, to raise a revenue from the mines. There is an article on the Commerce of the Danube, inviting American merchants to share in the trade of the Black Sea. An admirable statistical article on the growth of New York furnishes much food for reflection. The ratio of increase in the ten years ending with 1850 was 78 per cent., being the greatest ratio ever attained since the U. S. constitution. The number in the first six wards, *i. e.* below Catharine and Canal-streets, was 107,399; in the rest of the city 408,056, an excess of 300,657. In 1825, the population was 76,809 to 89,277. The population is about equally divided by the line of Rivington-street, Bowery, Houston and Hamersley-street—255,381 to 262,074. In 1825 there were only 26,868 above the line. Above Fourteenth-street there were 7,938 inhabitants in 1825; now 113,344. Of the whole increase of the city in ten years, 144,232, that above this line was 59,629, or 41 per cent. There are many other interesting calculations and comparisons.

THE NATIONAL.—Our Methodist brethren have been quite successful, as we predicted, in the establishment of their monthly literary magazine, under the editorship of Rev. Abel Stevens, late of Boston. The October issue, which is only No. 4, announces that 10,000 copies are already required. The number opens with a beautiful wood-cut of Coleridge, with a sketch of his life and a summary of his character which will not please his admirers. The paper and type are excellent—the matter well got up, and there are 52 fine wood engravings. The postage under the new law is but two cents pre-paid.

GRAHAM'S.—The October No. has a most beautiful steel engraving of "The Pride of the Parterre"; together with the usual number of embellishments, one a mezzotint and 14 in wood. The "Atmosphere and its Currents," the "Influence of Place on Race," and the "Game of the Month" are articles of literary value.

THE *African Repository*." Published by the American Colonization Society, Washington.

THE "ANGLO-AMERICAN NEW-CHURCH REPOSITORY AND MONTHLY REVIEW." By Prof. George Bush. The discussions on slavery are continued, with some interest, between the editor and his southern friends.

THE PRESBYTERY REPORTER. A periodical pamphlet issued at Alton, containing the local information of the N. S. Presbyterian churches of southern Illinois.

"THE PLOUGH, THE LOOM, AND THE ANVIL." A very awkward designation for the agricultural monthly established by the late Col. Skinner of Baltimore, and now continued by his son in conjunction with Mr. Finch, at 9 Spruce-street, New York. The power of one-idealism is seen in the leading article, ascribing the woes of Ireland to "British Free Trade." Hon. R. B. Hubbard, of Sunderland, Mass., strongly advocates the borrowing of money by farmers to invest in improvements, as more safe and more productive than trading on borrowed capital by merchants.

The "OHIO JOURNAL OF EDUCATION," published by Scott & Bascom, Columbus. The contents are evincive of the profound and practical impulse which the cause of School Education has received in Ohio, since the day that Samuel Lewis first roused up the people and compelled the legislature reluctantly to sanction the introduction of a system of common schools. Much regret and disappointment is expressed at the postponement of the meeting of the American Association for the Advancement of Science, with the hope that it will meet next year at Cleveland.

CHEAP PAPERS.—Two able religious newspapers have just been started on the low-price principle, at $1 a-year. One is the *Christian Press*, at Cincinnati, edited by Rev. C. B. Boynton, pastor of a Congregational church there, and supported by the newly organized Tract Society, of which Rev. John Rankin is the agent. The other is the *Presbyterian Banner*, at Philadelphia, edited by Rev. David M'Kinney, D.D., an able and successful minister of the Old School section. Dr. M'Kinney has been for several years trying to induce the General Assembly itself to establish such a paper, but without success, and has finally undertaken it as a private enterprise—the better way. We wish extensive usefulness to both, as to every enterprise for the diffusion of useful knowledge, while retaining our own preference for our own plan, of a larger paper, at a price which may be expected to be self-supporting in a reasonable time.

PRESBYTERIAN DISRUPTION.—A history of the division of the Presbyterian Church, prepared by Rev. G. N. Judd, D.D., as chairman of a committee of the Synod of New York and New Jersey, is completed, and will be laid, in print, before the synod at its meeting next month. Dr. J. belongs to the New School, and will give, with great industry and honesty, that side of the question as he understands it.

RELIGIOUS INTELLIGENCE

WASHINGTON CITY.—Much interest is felt in the country in favor of a new church in Washington City. The Presbyterians of the Old School have appointed a committee of ministers and laymen, who appeal for aid in erecting a new house of worship on the ground that the people of Washington are not permanently resident or wealthy, and that "other denominations are liberally aided in erecting churches by their brethren at a distance." Some of the arguments used are as follows:

"A church rightly located and served in Washington would have more influence for good over the whole land than any one, or perhaps ten churches, elsewhere could have. The representative continent gather around Capitol Hill, men of influence from every part of the nation are here for a considerable portion of the year, and good seed here sown will be scattered to all the states and territories.

"The Presbyterian church is the one from which our country has borrowed her form of government, and the great elements of republican liberty and the fountain whence our freedom flowed ought to be found in connection with the church. It is peculiful fact that the churches most numerous and powerful here are those which wear the hierarchical form.

"Besides this our denomination has proved more conservative of great national interests than most others. Whilst some churches have divided or yielded upon great questions affecting the integrity of our national union, the Presbyterian church has stood firm, erect and united, and has given no encouragement to extremists and fanatics. How important is it that the conservative church should be respectably and efficiently maintained in the Capitol."

We will not inquire into the truth or validity of these reasons. The Presbyterians of the New School have advanced a step further; they have received the donation of a lot of ground for a church, and Rev. J. C. Smith has pledged his personal responsibility for $11,000 to meet the cost of building. Whether this will secure the object, we are not certainly informed, but presume it will. A letter in the *Puritan Recorder* says—

"Upwards of $30,000 are required for the object, of which $5000 are subscribed. Senator Douglass gave $150. Gen. Jacobs, Assistant Postmaster General, $100. Others in the office, which is a favorable locality, have also been solicited. Nearly all of whom were endured by Mrs. Stedman, with that unmurmuring patience which results from the blending of much sweetness of natural disposition with the grace of God in the heart. In early life she became a follower of Christ; and with singular modesty, and yet entire decision of purpose and action, she evinced that the religion she professed was the life of her soul. It pleased her Heavenly Father to remove entirely the fear of death, and to impart to her the peace of Jesus in the dying hour. While her love to the friends she was leaving became infinitely more intense, it also became spiritualized as she felt herself drawing nearer to the vision of Jesus, and the dwelling-place of the ransomed. With the smile of earthly love lingering on her face to the parting moment, humbly, yet very calmly, she entered eternity, trusting all with the Savior, of whose love she was perfectly assured.

In Coleraine, Mass., Sept. 15th, Mrs. SUSANNAH DRURY, wife of John Drury, Esq., aged 70 years.

At Robin's Nest, near Peoria, Ill., Sept. 20, Rt. Rev. PHILANDER CHASE, D.D., bishop of the P. E. Church in Illinois, in the 87th year of his age. He was born in Cheshire, N. H., graduated at Dartmouth in 1795, ordained in New York in 1798, labored two years as a missionary through the interior of this state, then went to New Orleans, where he planted the first Episcopal church in the South west. He was settled in Hartford, Conn. in 1811, removed to Ohio, and was chosen bishop in 1819; he also founded Kenyon College, of which he was the first President; but resigned both the presidency and the bishopric in 1833, and removed to Illinois, where he was chosen bishop in 1835, and where he has established Jubilee College. Bishop Chase was a man of indomitable energy, and of single-hearted devotion to the welfare of the Episcopal Church. Not without a vein of eccentricity, he was remarkable for his integrity of purpose, and the disinterested ardor with which he devoted his powers to the service of his fellow men. By his decease, Dr. Brownell, of Conn., becomes the senior bishop of the Episcopal Church in America.

At Varysburgh, Wyoming county, N. Y., Rev. ABIJAH BLANCHARD, D.D. He was born at Milford, N. H., 1780, and graduated at Dartmouth college 1807. He spent 15 years of the fore part of his ministry in Saratoga Co., where he also taught an academy and published for two years the *Religious Advocate*, which he transferred to Rochester. Afterwards he was agent for the Tract Society, and from 1832 to 1841 was in the employ of the Home Missionary Society in different places in Western New York, Ohio and Michigan. In 1843 he became pastor of a church at Feltham, in Canada, where he continued for eight years, during which time he received his third collegiate degree of D.D. Returning to this state in 1850, he was invited to Newstead, where he continued to labor until his health so far failed that he came to Varysburg to put himself under the care of his son-in-law, Dr. Potter. The relief which he obtained was not of long duration. In prospect of death he was calm and composed, and no wish of his own respecting the issue of the disease. His thoughts, he said, were more upon the character and acts of God than upon earthly concerns, and in the midst of his sharpest pains he uttered no complaints.

On the evening of the 23d instant, Mrs. LYDIA P. BENJAMIN, wife of John C. Benjamin, merchant, of this city, in the 55th year of her age. Her remains were taken to Columbia county, the last resting place of her relatives, for interment. Those who knew the private and domestic character of the deparied, most deeply loved her, and while on earth, must ever mourn her departure.

At Newport, R. I., on the 29th inst., EMILY ELIZABETH EDWARDS, aged 17, daughter and only child of Henry and Martha Ann Dover Edwards, of Boston.

In Lebanon Valley, N. J., Sept. 7th, GILBERT CHICHESTER, an old and respectable resident of this city, in the 66th year of his age.

At Pittsfield, Mass, Sept. 19th, JOHN HOWARD, son of G. C. and Jane S. Burnap, aged 4 years.

In Willimantic, Ct., Sept. 24, after a brief but painful ill ness, Mr. GEORGE SOUTHWORTH, aged about 30 years.

At Pembroke, N. H., Sept. 21, Rev. ABRAHAM BURNHAM, D.D., in the 77th year of his age—for forty years the pastor of the Congregational Church in Pembroke, and one of the most respected and influential ministers of New Hampshire.

At Milwaukee, Sept. 20, Prof. AMASA BUCK, in the 67th year of his age. Prof. B. was a native of Connecticut, but reared in New Hampshire.

DEATHS IN NEW YORK LAST WEEK.

Whole number 424—children 248, or 58 per cent. Americans born 209, or 61 per cent.; Irish 114, or 27 per cent.; German 23, or 8 per cent. By consumption 37, dysentery 34, diarrhea 27, cholera 9, do. infantum 20, do. morbus 25, convulsions 36, dropsies 21, fevers 27, inflammations 43, marasmus 31.

☞ CONGREGATIONAL CONVENTION AT ALBANY—*Change of Time.*—Those who propose to meet in Convention at Albany on the 21st September, according to a former notice, published in the *Albany Evening Journal*, will take notice that the time of meeting is changed to *Tuesday, October 5*.

This arrangement has been, upon consultation, soon deemed best, on account of the meeting of the American Board, changed from Cincinnati to Troy, on the 7th of September.

Papers will confer a favor by giving this notice an insertion.

HENRY WARD BEECHER,
Chairman of Committee of Arrangements.

☞ The delegates to the Convention to be held in this city, will be received by the Committee of Arrangements at the Law Bookstore of GOULD, BANKS & Co., No. 475 Broadway. Delegates who have not forwarded their names to the subscriber, are requested to do so at their earliest convenience.

H. S. M'CALL, Sec. of Com. of Arrangements.
Albany, Sept. 16, 1852.

☞ CONGREGATIONALISM IN NEW YORK.—The Committee appointed by the General Association of New York to obtain a correct list of all the Congregational churches in this state, with their denominational connection, are requested to meet during the sittings of the Congregational Convention at Albany—say on Wednesday, immediately after the adjournment for dinner.

L. F. WALDO, Chairman.
Poughkeepsie, Sept. 20, 1852.

The Committee consists of Rev. L. F. Waldo, C. Kidder, J. Leavitt, Z. Eddy, and S. F. Marvin.

☞ ALBANY CONVENTION.—An informal meeting for Conference in respect to the Congregational Convention at Albany, will be held at the Study in the Broadway Tabernacle, on Monday next, 4th instant, at 4 o'clock, P. M.

Ministers and Delegates who design to attend the Convention and who may be in the city at the time above mentioned, are invited to be present.

early in the next session, which ought to have been done at the last, for a diplomatic mission to Paraguay, and for a survey by one of our steamers of the rivers Parana and Paraguay, for the purposes of commerce.

Cuba.—The excitement in Cuba continues to increase, arrests are taking place continually, and the government is in great trepidation. All American papers are excluded from the island, except the *National Intelligencer*, the *New York Express*, and two or three others of like devotion to slavery and absolutism. There is much sickness at Havana,—cholera, yellow fever, &c.

GENERAL NEWS.

Horrible Murder.—A Mr. Taylor, a respectable shoemaker at Natick, Mass., was murdered with his wife on Friday night, with an axe. They were poor but industrious, and have left four young children. A young Irishman named Thomas Casey has been arrested and charged with the bloody deed. He was in the employ of Taylor.

Norwegian Colony.—Ole Bull has formally declared his intention to become a citizen of the United States. He has purchased a large tract of land in Potter county, in the north-western part of Pennsylvania, where he proposes to establish a colony of Norwegians, some of whom have already arrived. It is a fine healthy country, heavily timbered, with a strong soil, and well fitted for a hardy and virtuous population.

Nova Scotia.—Major General Gore, we learn from the Canadian papers, has been appointed general-in-chief of her Majesty's forces in Nova Scotia and New Brunswick.

Vermont.—The Brattleboro *Eagle* says that in Weston, Andover and Londonderry the crop of grass and grain is so light that more than 400 head of cattle have been sold and driven away within the last three weeks.

Passengers.—The ship Leviathan arrived last week, with 546 emigrants, from Liverpool. There were four deaths during the voyage—one seaman and three children. There is no sickness, however, among this large number of passengers.

Massachusetts.—The commissioners for locating a State Alms House have purchased the farm of Gideon Merrick, near the railroad, in Palmer, for that purpose.

Coal.—The coal lands of Messrs. Pearsyon, at Georges Creek, near Cumberland, have been sold to Mr. Horn, of Parker's Vein Company, for $90,000—a value created by the U. S. duty on foreign coal, which enables the holders of coal lands to assess 25 cents on every ton of coal of every poor man in the country.

New York.—Last week there were eight cases of murder, homicide, or deadly assault, in this city, by the knife, the pistol, or brutal violence, and three of the sufferers are already dead!

Involuntary Justice.—At Pittsfield, a few nights since, Dr. Root heard somebody trespassing upon his pear-tree, and, running out suddenly, surprised the rogue, who ran off without so much as bidding the doctor good night, and leaving a gold watch behind for the owner of the pears to claim. Whereas a call has been issued for a Convention of Congregationalists, to be held in the city of Albany, N. Y., on the 5th of October,

Resolved, That we earnestly recommend to our Congregational brethren throughout New England, both clergy and laymen, to give a full attendance, irrespective of any appointment as delegates from their several associations.

JOSEPH S. CLARK, *Scribe*.

N. B. Arrangements have been made with the Boston and Worcester Railroad Co., to convey persons attending this Convention from Boston to Albany and returning, for one fare. The arrangement is in force for those going on the 4th and 5th, and returning till the 9th.—*Puritan Recorder*.

FOREIGN.

The arrival of the *Canada* at Halifax on Tuesday brings news from Europe to the 18th. The commercial reports indicate no change in cotton or breadstuffs, but provisions are dull. Parliament is to meet on the 11th November.

The Duke of Wellington died on the 14th, at Walmer Castle, of apoplexy, in the 84th year of his age. He is succeeded in his title by his only son, the Marquis of Douro, now the Duke of Wellington, who has no son.

A company in England propose to establish a telegraph to America, by way of the Orkneys, Shetland, Faroe, Iceland, Greenland and Labrador, the greatest length of submarine wire being 500 miles, and the best favorable.

There is great scarcity of silver coin in England, owing to large shipments to Australia, India and the continent. Australian emigrants also take out a great deal. The deficiency is to be met immediately by a new issue from the mint.

The steamer Sarah Sands was to sail from Liverpool for Australia, via Queenstown, the day the Canada left, with a full complement of passengers, and the mails for the Cape of Good Hope and Australia.

Favorable replies have been received to the circular of the International Ocean Postage Association from the ministers at London, of the United States, Austria, Spain, Brazil, Sardinia and Portugal.

Sixty-nine bales of Barbadoes cotton have just been received at London.

Harvest, generally speaking, was over, and fulfilled the expectations of a plentiful yield.

Buenos Ayres.—All accounts concur in favor of the clemency and forbearance with which Urquiza exercises his dictatorship, which was acquired by conquest and confirmed by treaty. He issued a proclamation to the people of Buenos Ayres, July 6th, pledging himself that their rights shall be maintained, that the scenes of the past shall not be renewed, and that all the ends he has in view are the preservation of order and justice, and the national honor of the Argentine Confederation:

"Order and respect, and confidence in a national authority, is all that is required of you by him who gave you liberty. Order, peace, union and liberty, will always be the desire of your compatriot and friend.

(Signed) URQUIZA."

Latar arrivals at Boston bring us advices to August 6. The American minister to Brazil, Mr. Schenck, has been sent as a special Commissioner to the Argentine Confederation and other authorities on the La Plata. He has been very cordially received at Monte Video and also by Urquiza. The French and English ambassadors, M. St. George and Sir Charles Hotham, are also on the ground.

The *Progresso* of the 6th announces that satisfactory communications have been received from the provinces, giving assent to the principles which are to serve as a basis for the approaching national organization.

The representatives of all the provinces were about to assemble at the Capitol, Santa Jacina, for the purpose of forming a general constituent Congress.

The same of the 1st ult. contains the official recognition by General Urquiza, as Provincial Dictator, of the independence of the republic of Paraguay, and the conclusion of a treaty of friendship, commerce and navigation, by which the free navigation of the rivers Paraguay and Parana is secured to the republic of La Plata and the empire of Brazil. The conclusion of this treaty is regarded as an event of great importance to both countries.

We trust that provision will be made by our Congress,

MARRIED.

At Bridgewater, Sept. 26, by Rev. Dr. Gamage, Mr. D. B. BRIGGS, of West Winfield, N. Y., and Miss R. W. SCOTT, of Bennington, Vt.

In this City, Sept. 27, by Rev. J. B. Grinnell, Mr. WARREN WILLIS, and Miss DELIA SPRAGUE, of New York.

In New Haven, on the 22d inst., by Rev. S. H. Higgins, Rev. JOSIAH W. NORTH, a recent graduate of Yale Theological Seminary, and Miss SUSAN THOMPSON, of New Haven.

At the residence of E. S. Hubbard, Esq., in New Haven, Sept. 24th, by Rev. Dr. Taylor, LUCIEN SEYMOUR, of Fulton, N. Y., and Miss M. HELEN, only daughter of Alfred Mix, Esq., of Oswego, N. Y.

In Chicopee, Mass., 16th inst., in the First Congregational Church, by Rev. E. B. Clark, Rev.

Editors' Cable.

THE WORKS OF JOHN BUNYAN. With an Introduction to each Treatise, with Notes, and a Sketch of his Life, Times, and Contemporaries. Edited by George Offor, Esq —Blackie and Son: Queen Street, Glasgow; South College Street, Edinburgh; and Warwick Square, London; [and George Taylor, 117 Fulton St., New York.]

This is truly a superb edition of Bunyan's whole works, and the only complete edition ever published. It is printed in three royal octavo volumes, of some eight hundred pages each, with beautiful engravings, and illustrated title-pages, accompanying each volume. Several very important treatises were never republished in any set of Bunyan's works until this edition. The introduction by Mr. Offor, prefixed to each treatise, gives an account of the time and circumstances under which it was originally published, with its design and method of treating the subject. An interesting Bibliographical and Biographical Preface is also presented in the first volume, well worthy of the Editor of the Hanserd Knolly's Edition of the Pilgrim's Progress. He tells us that "FOUR very interesting and valuable treatises, which have never before appeared in any collection, have by great research been discovered, and are here faithfully reprinted."

The first volume is occupied with treatises experimental, doctrinal, and practical, beginning with those three precious works, the Grace Abounding, the Jerusalem Sinner Saved, and the Greatness of the Soul and Unspeakableness of the Loss thereof. The Strait Gate is also in this volume, and Christ a Complete Savior, and Bunyan's great work on the two Covenants, or the Doctrine of the Law and Grace unfolded, besides a number of other works, Paul's Departure and Crown being among them,—one of the ten manuscripts found prepared for the press, after Bunyan's own departure. Come and Welcome to Jesus Christ is also in this volume, and it would be difficult to find any volume of this size in the English tongue, filled with pages of such living and refreshing theology, in such simple, homely, energetic, natural style and language. Bunyan's theology is practical, scriptural, heartfelt, heart-inspired, the work of the Spirit in the heart, fitted for babes in Christ, and for the common people, and yet as good and useful for the best instructed. This volume is a mine of sacred truth, invaluable.

And the second is like unto it. It opens with another of the works that Bunyan had prepared for the press when he died, The Saint's Knowledge of Christ's Love, or the Unsearchable Riches of Christ. Then follows another posthumous work, on Antichrist and his Ruin, and the Slaying of the Witnesses. The Resurrection, Gospel Truths opened, the Pharisee and Publican, and many other treatises occupy this volume, among which is the rare book, Advice to Sufferers.

The third volume, which we have not yet seen, will contain the Pilgrim's Progress, The Holy War, and a number of remaining productions, the overflowing of Bunyan's industrious, spontaneous, and inexhaustible genius. We commend these volumes to every reader. The notes and illustrative prefaces by Mr. Offor are frequent, brief, and excellent, and we do not remember a better example of thorough editorship, accurate, laborious, instructive, devout, in English literature.

KITTO'S DAILY BIBLE ILLUSTRATIONS. Isaiah and the Prophets. Carter and Brothers. 1852.

In this volume Dr. Kitto has completed the series of illustrations of the Old Testament. The ground he travels over is wide, and perhaps more difficult than that of the former volumes; but a series of essays is presented on most important topics, and fresh illustrations are given from the recent discoveries in Nineveh. It is a vast and deeply interesting field, and Dr. Kitto passes through it with excellent preparation of learning, piety, and critical skill. Every contribution of this nature for the better understanding of the Scriptures is precious. An exceedingly instructive and valuable illustration of Jeremiah's prophecies, drawn from modern researches in Judea, may be found in the paper upon the Latter Rain, page 215.

DAILY COMMENTARY: A Practical Exposition of Select Portions of Scripture for every Morning and Evening throughout the Year. New York: Carter and Brothers. 1852.

This work is the contribution of one hundred and eighty clergymen of Scotland, and is intended as a companion of the work entitled Family Worship, published by the Carters something like a year since. It is a happy idea; and if venerated names, reputation, learning and piety can be any insurance for the excellence of such a work, this must be quite unrivaled. It numbers among its contributors such men as Chalmers, Bonar, McCheyne, Fairbairn, McFarlane, M'Cosh, Paterson, Duncan, Brown. A devotional daily commentary like this affords a very important and precious aid to every father of a family, in the morning and evening religious service of the household.

For the Independent.

CIGARS AND MISSIONS.

A few days since I was walking in one of our most beautiful New England villages, with a friend who seemed much annoyed by the almost continual stream of tobacco smoke which we encountered. At length he said, "Do you think the debasing practice of smoking, and the more filthy habit of chewing tobacco, will continue to increase in the world until the day of millennial glory is ushered in? Do you believe that when the world shall be filled with the knowledge and glory of the Lord, tobacco growing and cigar making will be a business followed and approved by Christians? In that glorious time, will the air of every village be thus polluted, and even religious teachers be seen on side-walks, smoking or chewing as they go, [a licensed preacher had just passed us with a pipe in his mouth,] thus giving encouragement to our youth, and furnishing them with arguments in favor of a practice which has been the first step in many cases to intemperance and ruin? I almost despair," he continued, "or ever seeing it suppressed in the least."

Christians wink at it. The press and the pulpit say little to rebuke. The business of tobacco-growing is profitable, and professing Christians engage in it with perfect self-complacency, while they feel deeply, talking loud and long about the *sin of intemperance*.

The *Polynesian* gave an interesting account of the examination of the royal school at one of the Sandwich Islands, and of the Hawaiian Agricultural Society; of premiums offered on coffee, grain, and fruits, and flowers, and then, a silver medal for the best one hundred cigars. This article was copied of course, (for it was deeply interesting,) with expressions of admiration on the progress of civilization and *refinement*, without one word of regret for the cigar-making.

The *Watchman and Reflector* of August 12 has the same *Polynesian* article, copied from the Boston *Journal*, and adds: "Such evidences of prosperity and advancement in these remote islands are cheering to the heart of the philanthropist and Christian. They confer more real glory on those self-denying missionaries, through whose efforts much of it has been effected, than could the blood-stained honors of a hundred battle fields."

While so much has been effected by our missionaries, the suppression of the use of tobacco, they *could not* effect; though they struggled long and hard to do so. The natives were convinced of its debasing tendency, its demoralizing influence. The widow of one of our earliest and most useful missionaries, who rests from his labors on one of those far-off islands of the sea, recently told me that for many years after the organization of churches on those islands, no islander had been known to offer him or herself for admission to the church until pledged to entire abstinence from tobacco. The pledge, she said, was usually kept; whenever it was broken, the individual offender was considered a subject of church discipline. She seemed almost incredulous when I told her what I had just read in a religious paper, and said, "the missionaries would hardly be willing to take any credit for the cigar making on those islands."

N. S. D.

NINE LITTLE GRAVES.*

A REMINISCENCE OF GREENWOOD.

BY THE WORKSHOP BARD.

Nine little graves, nine little graves,
Where the willow boughs weep and the cypress waves,
Where the summer birds sing, and the wild flowers blow,
And the marbles gleam white like shafts of snow.

Nine little graves, nine little graves,
No arm from the grasp of the tyrant saves,
One shuddering blast of his icy breath,
And all that is beautiful vanisheth.

Nine little graves, nine little graves,
In the quiet shade of the Greenwood leaves,
Side by side they have nestled them,
And the sea breeze moaneth their requiem.

Nine little graves, nine little graves,
No costly column with architraves,
No sculptured stone was there to tell
Of the bolt, or when, or how it fell.

Nine little graves, nine little graves,
The stricken spirit that weeps and grieves,
Will forgive the tear that left its trace,
On the spot of their hallowed resting place.

Nine little graves, nine little graves,
The wreath which the stranger Poet weaves,
Is one of sorrow, that flowers so bright
Should fall and fade with an early blight.

Of all the beauties which art had wrought,
With a sculptor's skill, with a sculptor's thought,
The Parian shaft with its chaste device,
With chisel and touch exquisitely nice,
The beautiful bust, and urn of love,
With its alder boughs and its fringe of brake;
The moss-grown hillock, the sweet green dell,
O! each and all, we remember well.
But those nine little cherubs, how sweet their sleep,
Where the willow boughs wave and the wild flowers weep.

WEST TROY, Sept. 1852.

* "Oh, mother, see!—here are nine little graves," said ——, who with her mother accompanied us to Greenwood. Her call attracted us to the spot, and truly there they were—nine little graves nestled side by side; and of all that we saw amid the surpassing beauties of that solemnly beautiful place, nothing left a deeper impress on our memory than those nine little mounds.

From the Christian Intelligencer.

The Rich Christian.

GOD AND MAMMON.

MY DEAR FRIEND:—I have known you and your dear family for nearly a score of years, and need not say I have known you only to love you. I have rejoiced in your great prosperity. As your substance has grown from hundreds to thousands, tens and hundreds of thousands, I have thanked our common Lord that the power of money should accumulate in so good hands; and as I have witnessed your ready and bountiful disbursements to every good object, I have rejoiced yet more. You have been feet to the lame and eyes to the blind. The poor you have not sent empty away; nor have the stranger, the widow, and the fatherless sought your aid in vain. You have liberally invested the Lord's money in every branch of benevolent enterprise, and many a grateful heart, far and near, sends up to God its fervent thanks, that He whose are the silver and the gold has committed so goodly a share to you.

And more than this, the partner of your toils and your prosperity has been an angel of mercy to thousands, and the almoner of heaven's gifts wherever there was poverty, wretchedness, or woe. Many will rise up and call you blessed. Indeed, you already have a rich inheritance in the grateful hearts of those who have reposed under the shadow of your wings, and found relief in your bounty.

Though all this be true, yet you will allow me, in the faithfulness of a friend and a brother in the Lord, to give expression to thoughts of a different character, which have, for a few years past, been gathering strength in my mind, and creating less pleasant apprehensions. On the one hand, your children have in the mean time grown into manhood; and though they are such as greatly to gratify the fond wishes of a parent's heart, yet they have grown up with a generous spirit that has drunk in like water the spirit of extravagance and love of external splendor which so singularly characterizes our times. The very atmosphere which in their social position they breathe, braces every luxurious feeling, and inflates the too receptive mind of the young, while, on the other hand, your position has brought you into closer contact with a class of families which have quite outstripped that Christian simplicity and republican moderation which should be of high price in the bosom of every child of God. Are you aware, my dear friend, of the gradual, and perhaps to yourself almost imperceptible, but to others very noticeable, departure in your family expenditures from the comfortable and elegant simplicity which appeared in your house fifteen years ago? The expenses of your domestic economy have risen from two to four, six, eight, and possibly to ten thousand dollars a year; and are by a very sure process ascendants. To say nothing of the *causes* of this single change (regarded perhaps as uncontrollable in this age of the *splendid dynasty of woman* in the empire of the world), there is for the Christian a serious *moral* question involved, which should at once be brought to the tribunal of conscience and of God. Is it right to use up so much of the Lord's money on one's self and family? Or, if it can be proven (as we think it cannot) that it is right, is it expedient? In the mutations of business and the vicissitudes of providence, is it safe?

In your present high tide of prosperity you may be able to meet this heavy draft for home consumption, and still respond to the various demands in benevolence in as much of the pages of liberal, at least for a man in moderate circumstances. In a change of times, curtailment might become inevitable, and where is it likely to begin? Habit is a strong chain, and perhaps some of the habits of a wife and daughters might prove stronger than your habits of benevolence.

I speak thus because I love you; I love the cause which you love. Reflect candidly back and think again and again if you have not been imperceptibly and too easily drawn away by the present overwhelming tide of extravagance and love of show, which has at the present day, made the Christian's house more of a palace than the neat and comfortable dwelling, and well-nigh converted the temple of God into a showroom.

This is not the voice of croaking, but the echo of startling facts, which, if not listened to soon, will work out the most disastrous results, especially to the future prosecution of all our benevolent enterprises. Already the wheels of every one of these drag heavily, not because there is not an abundance of wealth in the hands of Christians to prosecute them all successfully, but because the rich ones in the church are lavishing on themselves and families by the thousands, while they are giving only by fifties, tens, and fives.

The rich Christian has now a very practical, important, and far-reaching question to settle. It is this: *What use shall I make of my property?* At a time like this, how much may I add to my capital, how much expend for my family, and how much bestow for the furtherance of the various objects of benevolence? FIDELIS.

Lord Bacon's Observations on Negotiating.

They should be committed to memory, partly for use, and partly for protection against their superior use by others.

It is generally better to deal by speech than by letter; and by the mediation of a third than by a man's self. Letters are good when a man would draw an answer by letter back again; or when it may serve for a justification afterwards to produce his own letter; or where it may be danger to be interrupted, or heard by pieces. To deal in person is good, when a man's face breedeth regard, as commonly with inferiors; or in tender cases, where a man's eye upon the countenance of him with whom he speaketh may give him a direction how far to go; and, generally, where a man will reserve to himself liberty (either to disavow, or to expound. In choice of instruments, it is better to choose men of a plainer sort, that are like to do that is committed to them, and to report back again faithfully the success, than those that are cunning to contrive out of other men's business somewhat to grace themselves, and will help the matter in report, for satisfaction sake. Use also such persons as affect the business wherein they are employed, for that quickeneth much; and such as are fit for the matter, as bold men for expostulation, fair-spoken men for persuasion, crafty men for inquiry and observation, froward and absurd men for business that doth not well bear out itself. Use also such as have been lucky and prevailed before in things wherein you have employed them; for that breeds confidence, and they will strive to maintain their prescription. It is better to sound a person with whom one hath to deal afar off, than to fall upon the point at first; except you mean to surprise him by some short question. It is better dealing with men in appetite, than those that are where they would be. If a man deal with another upon conditions, the start of first performance is all which a man can reasonably demand, except the nature of the thing be such, which must go before; or else a man can persuade the other party that he shall still need him in some other thing; or else that he be counted the honester man. All practice is to discover, or to work. Men discover themselves in trust, in passion, at unawares; and of necessity when they would have somewhat done, and cannot find an apt pretext. If you would work any man, you must either know his nature and fashions, and so lead him; or his ends, and so persuade him; or his weakness and disadvantages, and so awe him; or those that have interest in him, and so govern him. In dealing with *cunning persons*, we must ever consider their ends, to interrupt their speeches; and it is good to say little to them, and that which they least look for. In all negotiations of difficulty, a man may not look to sow and reap at once; but must prepare business, and so ripen it by degrees.

Tiptree Farm.

Near the farm buildings is the great tank, to the mouth of which we mount up the side of a rough mound. A couple of trap-doors being opened, we look down into a gloomy vault of the size of a small cottage, wherein there sleep, in a dull heavy way, the remains of a great many things. Every atom of manure upon the farm, all offal, every dead dog or sheep, is buried here. Cattle dead of disease are skinned, cut into quarters, and thrown down this trap-door. What is the density of this mass, Mr. Mechi? If we were all to jump in, it would float us all, and an elephant or two into the bargain. This is a country supply of Mechi's Magic Paste, intended to improve the blades of grass and corn. Any gruel so thick and slab never was yet concocted in a witch's cauldron; a frog would be a ridiculous drop to throw into such a bucket; and the farm laborers who "round about this cauldron go," if they read Shakspeare, must think him fond from having attained sublimity in his idea of a filthy mess. This is the fifth collected on a single farm, every grain of which, the seed upon the farm, fulfilling its appointed office in the scheme of nature, is ready to convert into corn, cabbage, clover, and the like, which will again pass into flesh. This pool is not a Slough of Despond, but a mere Bethesda to the sickly land about it. Over this pool we may well think how large a tank would be required to hold the filth of London, and of many another city. Such filth lies partly stagnant under towns, and partly pours into their rivers; it ripens crops for undertakers in the city and yields crops for butchers and for bakers in the field. If we look down into the tank, we shall perceive, now that the pool is stirred, no solid wheel could move in the thick mass to mix it properly; what iron could not manage is done by the impalpable substance of the air. Powerful streams of air are forced in from below by the adjoining engine; these make their way upward, and slowly the huge mass stirs, the scum breaks upon the surface, and strange shapes of corruption rise to the top, slowly pass aside, and sink again. Water drained from the farm—the water that once puffed the land up as a diseased excrescence, a bog tamor—flows into the tank, is mixed with the more solid matter, and, having thinned it to the due consistence, passes with it, in the form of liquid manure, through a pipe that lies under the stony thumb of a steam engine. Through a pipe five inches in diameter, the steam-engine forces the liquid manure into a cast-iron main; and the principal pipes which run under the brown skin of the soil as arteries run under our own skins, charged with nourishment. ** Whatever rots in the tank to-day will probably be growing in the field to-morrow; there is no waste of matter, and there is no waste of time. The manure heap might be transformed twice over into growing vegetables, and be back in the sheep or ox's stomach in quantity of manure, instead of lying idle for a twelvemonth, as it does occasionally in the old-fashioned farm-yard. Nothing lies idle at Tiptree. The tank is the great stomach of the farm into which all refuse goes as food, and forms the chyle that is to pass as the farm's blood through pipes under the whole surface of the land.—*Household Words.*

From the Christian Mirror.

The Heart and Tongue.

One Ma. TONGUE,
Of much renown,
Who lived at large
In Tattle Town,
Was mischief full,
And wicked, too,
As all could tell
If Tongue they knew.

The statute brought,
The charge was plain,
That Tongue was full
Of deadly bane;
Tongue then was seized
And brought to Court,
Pleading himself
The impending suit:

'Tis neighbor HEART,
Plead Mr. Tongue,
Who leads me into
So much mischief;
I should be good
As neighbors are;
Or Eye, or Ear,

If neighbor Heart,
Who lives by Eye,
Were changed by grace,
Or made anew;
'Tis very hard
To bear the wrong
Of neighbor Heart,
Said Mr. Tongue.

The plea was sound,
Of Mr. Tongue;
Jurors and judge
Said, all as one,
While neighbor Heart
Is also wrong,
No good, they said,
Could come from Tongue.

The Court decide,
As the best good
To renovate
The neighborhood,
That Mr. Heart
Must be renewed,
Or never Tongue
Can be subdued.

KITTERY, June 22, 1852.

* James iii. 9. † Matt. xv. 19.

A Bird Twenty feet High.

Not many years ago a sailor presented at the British Museum a huge marrowbone, which he desired to sell, and which he had brought from New Zealand. The officers of that institution referred him to the College of Surgeons, where, he said, he would find a gentleman of science, Professor Owen—who had a remarkable predilection for old bones. Accordingly, the sailor took his treasure to the Professor; who, finding it unlike any bone even he had any knowledge of, sent the man away rejoicing with a full pocket—rejoicing himself in the acquisition of a new subject for scientific inquiry. Although the bone had manifestly contained marrow, it was not large—unlike the bones of birds in general, Mr. Owen concluded, from certain structural evidences, that this bone had belonged to a bird, and a bird of a species hitherto unknown. It was immediately figured and lithographed, and copies, with certain instructions for finding other such bones, were sent out to New Zealand, to be distributed wherever Europeans had trod among the ferns of that colony. Years passed. By and by a very big box arrived in Lincoln's inn-fields, London, containing congeners of the sailor's marrowbone; some of them upwards of a yard long. Professor Owen set to work, and built up from these bones, not one, but five (ultimately eleven) distinct species of an extinct animal hitherto utterly unknown to natural history. It must have been unable to fly (hence the marrow, instead of air, in the bones), and must have had uncommon pedestrian power (hence the necessity for marrow). The structure of the beak and neck indicates that its power of wrenching and grubbing up roots must have been tremendous. Its food was fern roots, which, in New Zealand, are so farinaceous that the natives make bread of them to this day. It has been named the dinornis, because it is the most stupendous of birds (*deinos*, fearfully great, and *ornis*, bird). The disappearance of the dinornis is easily accounted for. When the progenitors of the present native tribes first landed from the South seas, the dinornis must have been their only animal food; for in New Zealand no quadrupeds are indigenous. As it took no longer than a century for the Dutch to extirpate the dodo from the Mauritius, a couple of centuries would have quite sufficed to kill and cook the dinornis off the face of New Zealand. When these birds had been all eaten up, the Maoris took to killing and cooking one another. The next great zoological excitement to be looked for is a real, live dinornis. If one of these gigantic birds be ever found and brought to the Regent's Park, the hippopotamus may escape the Chiltern Hundreds, and retire from the representation of the Nile, disgusted at the lead that will be taken by the honorable member from New Zealand.—*Household Words.*

ANECDOTE OF DR. YOUNG.—As the Doctor was one day walking in his garden at Welwin, in company with two ladies, one of whom he afterwards married, a servant came to tell him that a gentleman wished to speak with him. "Tell him," said the Doctor, "that I am too happily employed to change my situation." The ladies insisted that he should go, as his visitor was a man of rank, his patron and his friend. As persuasion, however, had no effect, one took him by the right arm, the other by the left, and led him by the garden gate; when, finding resistance was vain, he bowed, and laid his hand upon his heart, and in that expressive manner for which he was so remarkable, spoke the following lines:—

"Thus Adam looked when from the garden driven,
And thus disputed orders sent from heaven.
Like him I go, but yet to go am loth;
Like him I go; for angels drove us both;
Hard was his fate, but mine still more unkind;
His Eve went with him, but mine stays behind."

A Hint needed in the Town and Country.

An exchange paper informs us that a venerable city clergyman, on a recent Lord's day morning, made some appropriate remarks to his congregation, on the very great importance of forming good habits; and then intimated to them that it was a very good habit to *attend church in the afternoon*. The hint was improved, and the Editor publishes it for the special benefit of such as may not have duly considered all the consequences of the indolent and pernicious habit of neglecting the courts of the Lord, on the afternoon of the holy Sabbath. The *habit* of attending church regularly twice every Sabbath is so firmly established with many Christian people, that they would no sooner think of absenting themselves from the sanctuary either portion of the day, when in health, than they would of absenting themselves on the Sabbath, or waste its precious hours in listless indolence, and is intimately connected with the sinner's conversion, and the Christian's growth in grace.

If we are under obligations to sustain the public worship of God, we see not why the duty is not as obligatory upon the people as upon the minister. If he must preach, sick or well, in the afternoon, as well as in the forenoon, why must not the people attend, and wait on his ministry? But to a faithful minister it is no task to preach twice on the Sabbath. He rather laments that he has so brief an opportunity to impress upon his people the momentous interests of eternity. But how discouraging to such a minister, after he has studied and prayed through the week, and girded up himself to the work, earnestly hoping to reach the hearts of some of his people, to go to the house of God at the appointed time, and find them not there!—*Prot. Churchman.*

MUSICAL CONVENTIONS FOR 1852.

MESSRS. HASTINGS & BRADBURY will hold their annual Musical Conventions—
At ROCHESTER, N. Y., Oct. 5th, continuing four days.
At BUFFALO, N. Y., Oct. 12, four days.
At CHICAGO, Ill., Mr. BRADBURY alone, Oct. 26th.
At GALESBURGH, Ill., about the 21st of October.

Mr. Bradbury will also take charge of Conventions at Cleveland, Ohio, Syracuse, N. Y., and Binghampton, N. Y., the time to be hereafter named.

Messrs. H. & B. can attend no other Conventions this Fall except such as may be within a day's ride of New York city.
New York, Sept. 21. 199-2t

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